

THE TWO WORLDS.

SENT POST FREE TO NEW READERS FOR 24 WEEKS FOR 2s. 6d.

No. 368.—VOL. VII. REGISTERED AS A NEWSPAPER. FRIDAY, NOVEMBER 30, 1894. PRICE ONE PENNY

BASIL'S QUEST.

[Last year, shortly after the *Clarion* had published an "interview" with the Editor of the *Two Worlds*, a gentleman wrote asking for information, saying he had been much interested by the articles in the *Clarion*. We gave him the best advice we could, and suggested a course of reading, with the result that he has since become a Spiritualist, and the author of the following bright and human story.—Ed. T. W.]

PROLOGUE.

JOHN TREFUSIS had sinned against the laws of that portion of our social constitution which we sometimes term the upper ten—the class in which he had been born and bred. He had taken unto himself a wife from the ranks of the trades-people. This was bad; but worse followed. Having a strong disinclination for the idle life of a country gentleman, he cast aside the hereditary prejudices and traditions of his race, invested his capital in a well-known establishment of trade, and devoted himself to matters commercial. These two events, being quite out of keeping with the rules and regulations of polite society, he was duly ostracised and given to understand that on no account under the circumstances would the said society receive him within its immaculate and unimpeachable precincts. However, Trefusis was in love with his wife, and soon discovered that his worldly happiness did not altogether depend upon his social status, so he quietly settled down and spent four years of nearly perfect wedded life, when his next and greatest misfortune took place—the loss of his wife, who died suddenly, leaving to his care their one child, a little boy aged three.

A considerable time elapsed before he recovered from the shock of his wife's death, and then, feeling that the best antidote for his trouble would be hard work, he crossed to the new world, purchased a large ranche in one of the western states, and devoted himself to cattle-raising, utilising all his spare time in the education of his son Basil.

Twenty-years of hard work, combined with successful business transactions, transformed Trefusis' moderate capital into a large fortune, and he was now one of the richest men in the state. Consequently, feeling that he had had enough of the rough and ready life of stock-raising, and having a strong desire to visit his native land, he determined to sell his place and stock, and had just concluded the necessary negotiations when an unlooked-for incident turned the whole course of events.

CHAPTER I.

Usually the scene of busy operations, the wild-west home of Trefusis and his son one night presented a far different aspect. An oppressive stillness pervaded the atmosphere; that peculiar stillness which brings with it an instinctive feeling that we are within measurable distance of some calamitous event.

In the principal room of the ranche, Basil Trefusis, now a fine young fellow of twenty-three years, sat with his face buried in his hands, his whole attitude expressive of intense grief and despondency.

Close beside him, on a low couch, lay stretched the body of his father, whose ghastly colour, laboured breathing, and blood-bespattered shirt, plainly indicated a recent and serious mishap.

A few hours previous his manager and some of the men had found him lying unconscious beneath the body of his horse, which had stumbled and fallen on him.

When Trefusis came to his senses he soon realised, from the peculiar numbness and loss of pain, that his spine had sustained some serious injury; and that the probabilities were a few hours at the most would be the extent of his earthly career. With great difficulty he had just broken this to his son, who, as the cruel truth forced itself gradually upon him, seemed quite heart-broken.

After a short pause, Trefusis spoke again:

"Basil!"

"Yes, father."

"Don't grieve so. I wish to talk to you while my strength lasts. Put on a brave front, and control your feelings."

"I will try," said Basil, "but it is hard to bear, especially when I think that in a few days we should have left here, and commenced our new life together."

"It is hard," said Trefusis. "Fortune often offers us some gift or special happiness, which, when we attempt to take, eludes our grasp and slips away. You will be a rich man, Basil; but remember what I have often told you—the greater a man's possessions the greater his liabilities and obligations to his fellows. Riches are of use as they fertilise the soil for human benefit, not to raise lazy weeds. Try and realise that you only hold them in trust, and that you will be answerable as you use or abuse that privilege. You have not had the educational advantages I should have liked, yet I think your store of knowledge will compare favourably with that of most young men of your own age. You are a good linguist, a fair mathematician, and, in the ordinary branches of education, as well informed as myself. Now, there is another important matter I wish to mention—the one subject that we have left entirely untouched."

"You mean religion, father?"

"Right," assented Trefusis. "I thought it better to leave such a subject until you were old enough to reason and think for yourself. You see, a child accepts statements literally and implicitly, and I wanted your mind to be entirely free and unbiassed. I may have been wrong; but I acted, as I thought, for the best."

"Please don't trouble about it," said Basil, "I have done very well up to the present without religion; why not leave it altogether? Surely a man is judged from his character and personal merits?"

"Not always, Basil; a man is often taken at his own valuation, and he can assume a virtue if he have it not. You will meet with far different codes of ethics, manners and observances in England than those practised in the wild west. You will see the knee bowed to Mammon, see the sickening struggle for wealth and position, meet with hypocrisy and sycophancy, see men on the ladder of social position meekly cringing beneath the feet of those above, and then viciously retaliating upon the men one degree lower than themselves. You will be pained with the miscarriage of justice, where a rich man will receive a reprimand and a poor one suffer imprisonment for a similar crime. But, to return to the subject, you may at some time feel inclined to be led to adopt some religious belief, and the best advice I can give you is this: Take time to decide, no matter how pleasing or attractive things may appear on the surface. Hear both sides of a question, and let the arbiters be your conscience and reason. Above all, do not become a slave to your religious opinions. A man who is continually yielding to sectarian requirements, eventually deadens his reason, and is content to be led by the nose, taking everything he is told for granted."

"I will keep your instructions in mind, father, and apply them faithfully should the occasion require; but there is another matter I must mention. When you are—are—" poor lad, the words stuck in his throat,—"when you are gone, it is a horrible idea to think that you will be put in the ground like a horse, or a dog, and that we shall be parted for ever. Shall I never see you again?"

"You have asked a crucial question," said Trefusis, "and, strange to say, one that was troubling me when you spoke. Had you put that question yesterday my

reply would have been—I don't know; but since I have been lying here a strong impression has taken possession of my mind that we shall meet again. I can't understand this feeling. It really seems as though some agency outside myself were deliberately forcing the idea upon me. It is unaccountable."

"I am glad you have told me that," said Basil, "it is something to cling to."

"A forlorn hope, my son."

"Forlorn hopes have sometimes led to successful results, father."

"True," replied Trefusis, "may it prove so in our case. Now—if you will raise my head a little, and give me a drink—I will try to sleep. I feel terribly drowsy."

Basil attended to his request, and a few minutes afterwards his father fell into a deep and calm sleep.

Another hour dragged slowly by. Poor Basil sat patiently watching his father, alternately hoping for the best as he saw how peacefully he slept and then dreading the worst as he noticed the ashen grey pallor creeping over the face of his loved parent, and then the stillness was broken by the sound of trampling hoofs. Stepping on to the verandah, Basil found that the manager had returned, bringing with him the doctor, an old friend who had been in the State almost as long as Trefusis himself.

"Well, Basil," he said, jumping off his horse, "this is a sad business for you."

"You see, doctor, I could have borne it easier had I been prepared."

"That is so," replied the doctor. "A trouble expected loses half its sting. A trite saying, but none the less true on that account. How is your father, now?"

"He is asleep at present, but I think he is better. He has no pain whatever."

To this statement the doctor made no reply, but his face took a more serious aspect.

The three men then entered the house, and took their places by the couch on which the sleeping man lay.

After a long, critical look, the doctor shook his head.

"You must prepare yourself for the worst," he said.

"He may wake again, but I think it very unlikely."

"But he is sleeping so nicely, doctor."

"Much too soundly, Basil, to be natural. However, it is a blessing that he does not suffer, and that the end will be so peaceful."

Hour after hour passed, and the three watchers sat silently gazing on the pale face that would soon be a thing of the past, living only in the hearts and memories of the friends left behind.

Just before the dawn of the new day Trefusis moved in his sleep. Those around the couch watched him eagerly.

"Will he speak again?" was the unuttered thought of them all. Suddenly lifting his arms he stretched them out as though he were trying to reach someone. A sweet smile came over his face, and then, as if in answer to some question, he said:

"Yes; I know now. It is all right."

Then the arms dropped slowly to his sides. One long sigh escaped from his lips, and just as the first bright beams of the morning sun stole into the room the spirit of John Trefusis left its tenement of clay, and crossed the bar which divides this world from the next.

To be continued.

A TWILIGHT TALK.

We stood and talked in the twilight—
I thought of the days gone by,
And the summer gold in your tresses,
And the summer blue in your eye.

Now sorrow's winter has scattered
Its snowflakes in your hair,
And the beautiful eyes are clouded
By shadows of grief and care.

We stood and talked in the twilight—
Sometimes our words were gay,
And sometimes they were shadowed
By griefs of a by-gone day.

But talking so in the twilight
I thought of the days gone by,
And the summer gold of your tresses,
And the summer blue of your eye.

SHOULD VACCINATION BE COMPULSORY?

The following thoughtful paper was read on Tuesday, Nov. 6, by Mr. Jas. Swindlehurst, of Preston, before the Manchester Debating Society at Corbridge's Cafe, Lever-street.

TO THE vast army of parents this is a question of vital importance, for around it cluster—especially to the toilers, those slaves of a labour market—the good health, not alone of themselves but of the infantile portion of the population over which they have charge.

In considering a question of this nature many side issues are invariably introduced. While personal and class interests largely predominate, medical prejudice plays a most important part, and our rulers believe, if not in medical infallibility, at least that matters pertaining to the individual health, or the collective health of the community, should be left entirely in the hands of the medical profession, who, they say, are specially adapted by their training to fully take charge of the general health of the community. Against this method of reasoning we cannot too frequently protest. It gives us government by specialists instead of government by democracy. It is born of mental weakness or mental laziness, and invariably leads to spiritual and physical slavery. History teems with examples of the bitter experience and folly of government by specialists: human slavery, degradation in all its phases, is the inevitable outcome. It matters not whether they be specialists in religion, in politics, or in medicine, the end is always the same, class government, and compulsion for the people, no matter which class of specialists get allied to the State.

The questions of disease, of good health, of freedom of thought and practice in medical matters, are questions of individual importance which concern us all alike. Such is this question of compulsory vaccination. It belongs to the individual. It enters into the sacred domain of conscience, involving all the eternal principles of human liberty. With smallpox as a disease, in this essay, I have nothing to do. With the statement of Dr. Jenner and his school of prophets, that once vaccinated you are protected for life; or with the more careful and revised statements of the modern school, as to the beneficial effects of vaccination, or revaccination; I shall not deal, only so far as they influenced our statesmen to make compulsory the greatest superstition of the nineteenth century.

Let me be clearly understood. My position is this: That compulsory vaccination is not alone a medical man's question. It is not a question to be settled by statistical tables, however elaborately compiled. Statistics may and can prove much, but liberty, justice, righteous dealing between man and man, are principles which statistics can never reach. These must be settled by an appeal to a higher court, to a higher judge. This is a national question, for it long ago entered into the arena of national politics, and as such we must treat and fight it.

Vaccination, I hold, should not be compulsory, because it violates all the principles of "Civil and Religious Liberty." It selects one school of healers out of the many in the land. It says to this school of medical practitioners: "You are right; your remedy against smallpox is the true remedy, all others are false." It gives us a Medical State Church; State supported and rate paid. Thus by the very nature of alliance with the State it gives us a medical tyranny in the name of freedom from disease. "Nature (says Sir J. Hill, M.D.) has in this country, and doubtless in all others, provided in the herbs of its own growth, the remedies for the several diseases to which our bodies are liable. This is the medicine of nature, and as it is more efficacious in most cases, it is most safe in all."

With this sentiment I fully agree. I believe that nature has provided herbs of its own growth as remedies for our diseases, including smallpox. But the compulsory enforcement by the State of the allopathic remedies forbids me to go to nature for my remedies. I believe in medical botany. But "medical botanists are ignorant persons, 'they are impostors' in the eye of the law, and, as a parent, I have no choice. I must take my remedies for smallpox from the hands of State-paid doctors, whether I believe in them or not. Against this I protested. In protesting thus I became a medical Nonconformist, and found myself undergoing fourteen days hard

labour for being a practical and conscientious medical Dissenter. The question then naturally arises—why should one class of practitioners be selected to be allied to the State to the detriment of the rest? Let us have fair play in the art of healing—a fair field, and no favour, to all alike. It matters not whether the healers be medical botanists, allopaths, magnetists, or hydropaths. Liberty for all is essential to progress. Vaccination should not be compulsory because it makes good health a crime. Against the good health of a child no man, no law should have the right of assault. I oppose these laws because they steal away our parental right, as given by God, to protect the bodies and lives of our own children; because they give us a State-paid medical priesthood whose so-called preventative or remedy is enforced by the machinery of the State, thus making it political in its action.

Since 1840, when the cost of enforcing vaccination was first thrown on the poor rates, it has cost more than three millions and a quarter to sustain it, and from 1873 to 1889, seventeen years, no less than 34,286 parents had been summoned in England and Wales for non-vaccination. During the same period over 136 parents were sent to jail, like common felons, for daring to protect the health of their little ones. Such a law is, I maintain, against the spirit of liberty, cruel in its operations, and therefore ought to be repealed.

John Stuart Mill, in his admirable essay on Liberty, p. 7, says—

This, then, is the appropriate region of human liberty. It comprises, first, the inward domain of consciousness, demanding liberty of conscience, in the most comprehensive sense, liberty of thought and feeling, absolute freedom of opinion and sentiment on all subjects, practical or speculative, scientific, moral or theological. . . . The only freedom which deserves the name is that of pursuing our own good in our own way so long as we do not attempt to deprive others of theirs, or impede their own efforts to obtain it. Each is the proper guardian of his own health whether bodily or mental and spiritual.

As a Socialist I can accept this dictum. Weighed, then, in the balance of liberty, compulsory vaccination becomes a veritable crime, and nothing but the entire repeal of the laws will give that freedom which is so desirable in the domain of medicine.

The injurious side of compulsory vaccination is most apparent when we consider that the law has called into existence a species of espionage by rate-paid spies, as distasteful as it is pernicious. These spies—called vaccinating officers—are mostly paid by results out of the poor rates. Their duties are to hunt up all unvaccinated children, and to prosecute the parents. And in many districts, especially where the poor reside, they hunt these children as cruelly as ever slave-hunter tracked down the escaped slaves. A law thus enforced soon becomes a law for the rich, and quite a different law for the poor. The rich man at the worst can send the fine of twenty shillings by his servant. This to him is as nothing—hardly the price of his seat at the opera—and thus he purchases exemption from the law; but to the poor man, the labourer, twenty shillings and costs means a week's wage, whilst the jail often means ruin; in any case it means little or no bread for a time for his children. *I now speak from bitter experience.* Thus the poor man succumbs to the tyranny, against his better judgment, and allows the operation to take place against which his very soul revolts. But the rich, or socially great man, escapes altogether by the power of wealth.

Again, one of the most prominent features of this question is that the prophecies of Dr. Jenner and the early vaccinating doctors, have been completely falsified by almost every smallpox epidemic. On their promise of protection for the vaccinated, the State gave them the strong arm of the law. On the statements, again and again repeated, that "an unvaccinated child was a source of danger to the community," the medical men got this law of compulsion. Have these promises and prophecies been realised? Experience answers *not in the least*. The continuity of epidemics has demonstrated that it is not the unvaccinated baby which is the only source of danger. Recent epidemics of smallpox have commenced with the vaccinated, and these vaccinated persons have been the means of spreading the disease to other vaccinated persons. Strange protection this, with a vengeance. If this goes on much longer—and it will—we shall want a law punishing vaccinated persons for conveying smallpox. These experiences

demonstrate that vaccination is a failure. A failure to protect. A failure even to save its devotees from death from smallpox. Added to this the knowledge, that compulsion is a complete failure in Leicester, Keighley, Dewsbury, Oldham, Nelson, and many other places, and we have more than sufficient data to warrant the repeal of the obnoxious and cruel laws.

Let me advance some evidence to fully substantiate this position. Preston is claimed to be one of the most "efficiently" vaccinated towns in the United Kingdom. In two years £548 was paid in bonuses—which means *pay number two* for the same work—to the vaccinating officers for "efficient vaccination." Yet in 1888 Preston was in the midst of a fearful epidemic, and Mr. Henly, Government inspector, had to remind the authorities that their own medical officer had reported that "the thorough manner in which the vaccination laws were, and had been for some years carried out, afforded a valuable safeguard against the invasion of smallpox." And yet "the invasion of smallpox" came in 1888, the town was panic-stricken, and the "valuable safeguard" collapsed. In July of that year the medical officer of health reported smallpox all over the town. He says, in writing of the cases:—

This patient, like the other two, had been vaccinated. The outbreak is interesting, inasmuch as though the first case was a very modified one, it was capable of transmitting the infection to two others, and this after the interval of fourteen days, and in spite of the precautions taken in fumigating and cleaning the house and bedding.

Just fancy a vaccinated case "transmitting the infection," even after "fumigating and cleaning" had taken place. Where is the protection here? Is not this an *utter failure to protect*? Sheffield stood exactly in the same position. From 1876 to 1888 £2,603 had been paid as bonuses in Sheffield for efficient vaccination. Yet in 1888 Sheffield, the perfectly vaccinated town, had over 6,000 cases of smallpox!

Conclusion next week.

CLAIRVOYANCE.

SIR,—In the belief that honest testimony to public mediumship is fair to the medium and of service to investigators, I venture to lay before your readers some particulars of a recent sitting with Mr. J. J. Vango, of 216, Southwark Park-road, S.E.

Through him I received many very wonderful trance-clairvoyant tests, the following being only one of a number evidencing his highly-developed lucidity.

A lady doctor controlling, there ensued between us a very interesting conversation, and a knowledge evinced of the minutest details of my life which would have been astounding to me, had I no previous acquaintance with the wonders of clairvoyance. Among other test queries, I requested the doctor to favour me with a professional diagnosis, not for myself, the sitter, but for a friend who was then suffering acutely from a malady unknown, and who was about to receive medical advice. This friend, a lady, was a hundred miles distant, and suffering from some internal complaint that was suggestive of cancer. This was the opinion present in my mind when I put the query—could the doctor visit and make an examination of the patient? The control gave a willing assent to the experiment, and the medium remained quiescent for some minutes. After a pause the spirit doctor seemed to return to the control and gave me her report. There was no growth or formation; the location of the pain was indicated by the medium laying his hand upon the corresponding and correct part of his body, and, after some further details, I received a statement that a better examination would be made when the patient was resting or asleep, as conditions would then be more perfect for a study of the organism. She (the lady doctor) would influence the medium to send me on both a diagnosis and prescription, as it would necessarily be after the termination of my visit and return home. The patient was fully described to me, and the delineation of her appearance, etc., perfect.

A few days after, the post brought me the promised report and a medical prescription, which latter seemed to me a scientific and very suitable treatment of this particular case. A fortnight later I met the patient, and heard from her own lips the substances of a report by a physician on this plane, which entirely accorded with that of the spirit physician on the other.

This briefly is my testimony to one particular and very successful phase of Mr. Vango's clairvoyance. His development is very perfect, and I believe the above cannot be attributed to either mind-reading or thought transference, seeing that no advice had been received prior to, or for some days after the sitting, and my own conjectural opinion was happily an error. I make it a rule to hold my peace, and there is no conversation in connection with any subject I wish to receive clairvoyance upon previous to sitting. Mr. Vango in trance is singularly free from any suspicion that he is extracting any information, and what is vouchsafed is often both spontaneous and surprising.

A. F. COLBORNE.

MRS E. H. BRITTEN's many friends will, we feel sure, join with us in extending to her sincere sympathy and condolence in the heavy bereavement which has befallen her in the passing to the higher life of her beloved husband, William Britten, on the 24th inst., aged 73 years, from pneumonia, at their home, The Lindens Humphrey-street, Cheetham-hill, Manchester.

A VISIT TO CARDIFF.

By W.

THE prophet's room! The prophet's room! Did some spirit whisper the words, or was it only my own imagination? If the latter, why should I begin thinking of such a subject now? Again and again those three words kept passing through my mind as if whispered into my ear by some spirit power, as I awoke early one bright, sunny morning. Such a peaceful influence seemed to pervade the room, I felt almost afraid of moving, or even of breathing, for fear of breaking the charm. I could not see them, but felt very strongly the presence of spirit friends who were giving me joyous welcome on my first visit to a Spiritualist's home.

I had accepted an invitation from a lady to visit Cardiff, who, after only one evening spent in her society, had invited me, because she knew I had a wish to know something of Spiritualists as well as Spiritualism. And a very warm welcome I received from spirit friends as well as my kind host and hostess. The charm of that spirit welcome the first morning after my arrival it would be impossible to describe. They seemed as if trying to impart to me the joyousness of their nature. For an hour or more I lay perfectly still, enjoying this spiritual communion. Why has this come to me now, I wondered, and what is it hinders us being always conscious of spiritual presences? I had been told many times that they were always near me, but had not always the power to manifest their presence. What is it that hinders? Are earth attractions too strong? What a difference it would make in all our lives if we were always sure and conscious of this spiritual guardianship! But might it not have a tendency to do away with the free choice of right for right's sake, instead of for the hope of reward or the fear of punishment? For we do not truly love right unless we would do right even if we were sure this life was the only one. Or we could say in the words of Job: "Though He slay me, yet will I trust in him."

My spirit friends did not speak to me in words, but ideas seemed to pass from them to me. Perhaps it was they who instilled into my mind the idea of the prophet's room. I was in the "guest chamber," which had at various times been occupied by mediums; and is not a medium a seer and a seer a prophet?

My kind hostess had a hospitable nature, and had often invited mediums and others to stay for a while with her in order that they might have a complete rest. Why are not all who can afford it equally hospitable? I wondered. Instead of seeking the acquaintance of those who, we think, will add to our social dignity, how much more beneficial it would be both to giver and receiver if benefits were conferred where they were most needed. It might occasionally prove inconvenient, or the acquaintance might not always be all we could desire, but might we not also sometimes "entertain an angel unawares?" And so my thoughts wandered on, and my spirit friends rejoiced with me because of their power to manifest their presence to me.

The special occasion of my visit to Cardiff was to hear a trance address from Mr. E. W. Wallis. It was given in the Psychological Hall, which was comfortable and well-ventilated, and the congregation, though not numerous, was superior. Two addresses were given that day—one on "Heaven," the other on "Hell"; and the question was asked, "Who will go to hell?"

Hell, we were told, could not only be within us but was, most assuredly, around us, in the misery, squalor, dirt and vice which tread on the heels of luxury and civilisation, like a cloud of impenetrable darkness, dragging its victims into the mire of helpless, outcast poverty, with its too frequent accompaniments of sin and crime. And even when some were wishful to rise above their degraded condition and live better lives, the burden was too heavy, the darkness too impenetrable, the way too rough for them to escape unless a helping hand was held out to them. Who, we were asked, would volunteer to go down into this hell of ignorance and wretchedness and help the captive to go free; help to lift the burden which was crushing the lives out of so many, and which, also, was a menace to our boasted civilisation; by helping them from their darkness to light—the light of heaven—we should also, without seeking it, attain heaven for ourselves.

On Monday evening there was another meeting, but this was devoted to the answering of questions from the audience. On first thought it seems a very easy thing for a clever man to do, without bringing in the question of spirit control as at all necessary. Many politicians have to answer questions in public, on the spur of the moment, and very cleverly some of them can do this, but they have some idea beforehand as to what the question is likely to be about. This was not the case at the meeting to which I allude. There were, I think, thirteen questions given in by the audience, and the subject matter was as varied as the poles asunder. Yet to each question a short, compact, comprehensive reply was given by Mr. Wallis's control, making a complete, rounded-off, and finished speech. Question time in the House of Commons would, except for the responsibility of the position, be mere child's play in comparison to the answering of such questions as were asked at this meeting if there had not been some help from spirit power.

Both addresses, of which the above is scarcely even a summary, were most eloquent and full of feeling, and I wish every inquirer into the phenomena and teachings of Spiritualism could be as fortunate on first attending a public meeting as I was.

The following day, when sitting quietly in my room thinking of the beautiful spiritual welcome I received the first morning, and other curious experiences during my visit, I began wondering how much of it could, or perhaps should, be set down to the unconscious action of my own brain, and how much of it, if any, was due to some power outside myself. Suddenly a curious desire came over me to sing a song which I had not thought of for many, many years. I never sing now, and could not help thinking it a very silly fancy. But it was useless trying to resist; without knowing why, I felt I *must* sing, even though I had no real wish to, so I commenced the song: "Hours of Happy Childhood." But I very quickly ceased singing, for there seemed to be something wrong with my voice. I thought that had I been 90 years old it could not have been more quavering and cracked. I made another effort, but with such a voice it was impossible to continue, and concluded I had been doing too much, that it would be better for me not to attend any more seances, as it was too exhausting for my nerve power. I could not help feeling sorry and somewhat disappointed, for the subject interested me greatly. Suddenly I had the feeling of being a little old man, very little and very old, with nutcracker nose and chin, and both my hands resting on a stick in front of me. Then this little old man said: "It was not you who were singing, it was my voice. You must not give up Spiritualism. You are only in your childhood yet. Now sing that song again, and you will see the difference between your voice and mine." So I sang, without difficulty, and in my own voice—

Hours of happy childhood,
Wish them not away,
When o'er mount and wild-wood,
Joyous wears the day.

On my return home, when discussing in the family circle the details of my visit to Cardiff, one member said, "How kind these Spiritualists are to each other." "Yes," I replied, "that has been my experience."

If they are everywhere the same, kind and hospitable, that ought to be proof positive of the sincerity of their belief in "The Fatherhood of God and the Brotherhood of Man."

DURING THE RISE of the commercial system, as well as during its continuance, the system itself has sorted out and placed in power the men best fitted to "run" it. Naturally, under a system of private property and universal competition—that is to say, in plain language, a system of catch who catch can, and let him keep who holds the tightest—under such a system, the man who "survives" and comes to the top is the man best fitted to cope with these conditions. Imagination, capacity for emotion, care for anything outside the sordid ring of grasping ambitions—any human quality, in short, was a hindrance, and hampered a man's "rise." Of course there were exceptions; and, equally of course, although the tendency was universal, there were but relatively few cases in which the tendency in its extreme was realised. But on the whole it may be said with confidence that the "successful" men and the "successful" classes, under the commercial system, are recruited from the unimaginative, the uncreative elements of the community.

THE CAREER OF THE CHRIST-IDEA IN HISTORY.

CONCEPTION AND GENEALOGY.

Of all born of woman, no one has appeared like him. He represented, not a class, nor an age, but humanity in its highest form.—FURNESS.

Jesus was from eternity destined to become the Messiah and Saviour of the world.—HASE.

THE Church has in every age received the passages relating to the birth and death of Jesus in their literal signification. These passages admit of no other interpretation. It were useless to urge the impossibility of such conception against those who regard everything as possible with God. The dogma, like an inverted pyramid, rests on the exceedingly small apex of a few texts. Strange to say, that in no other portion of the testament is there an allusion to this manner of birth! nor does his mother anywhere betray a knowledge of his supernatural origin.

It is necessary that his parentage be divine, or his birth fails to meet its requirement. If he is to be a mediator, and his blood to atone for the sins of the world, he must have a divine origin.

It was early seen that even the divine fatherhood did not save Jesus from sin by the mother. This necessity was recognised by the authors of the apocryphal Gospels, and they strove to supply the missing links. They related stranger things about the birth of Mary than the synoptics did about that of Jesus. With a divine mother and father, the divinity of the child was perfect.

Again the human mind turned in its accustomed circle; and we are ready to exclaim, "Must history ever be the chronicle of the re-appearance of ideas? and shall it never find a new, an original thought?" The mother of Buddha conceived by a ray of light; the mother of Krishna, by the direct influence of the god; the mother of Quetzalcoatl was deceived by flying feathers; the mother of Plato, by Apollo. The mother of Æsculapius, who was remarkably beautiful, not only conceived him by Apollo, but the condescending god appeared to her husband, and commanded him to respect her maternity. Socrates was informed in a dream of the advent of Plato; and the life of Zoroaster was a constant succession of miracles.

If the advent of heathen gods and philosophers were thus heralded, would not that of Jesus be far more miraculous? The Jews had no other god than Jehovah. If God became man, it must be the spirit of Jehovah, and none other.

These are beautiful legends, and allegorically represent the divine spirit residing in every human being. Not in Jesus or Buddha only, but in each and every one; perhaps obscured, but always having the possibilities of blazing forth glorious and strong.

Not only did the prophets speak of a Messiah, but that Messiah was to be born of a virgin. Joseph, according to the apocryphal Gospels, was an old man, and, espousing Mary, he found her already with child. He did not wish to make an example of her, and was greatly troubled in mind. His doubts were assuaged by a dream, wherein an angel of the Lord appeared and told him the child was of the Holy Ghost, and that he would save his people from their sins. This story is founded on the prophecy of Isaiah, of which it is an admirable paraphrase.

Luke, not having this prophecy in mind, relates the story very differently. He says the angel Gabriel appeared to Mary, and told her that she was to bear a son, who shall rule forever over the house of Jacob, and the father should be the Holy Ghost. She at once repairs to her cousin Elizabeth's, and is made to sing a hymn, very pretty, but very unnatural. The unborn John the Baptist is made to recognise the embryonic saviour of the world at the meeting of their consecrated mothers.

These two accounts are in direct conflict, and only one can be received. Joseph doubts, and, according to Matthew, an angel comes to dispel his doubts. Luke says nothing about this, but the angel appears to Mary herself. Luke has the example of Sara before him; Matthew, a prophecy. Both stories are founded on false interpretations of prophecy. The passage quoted, according to the best critics, simply meant that the enemies of Abaz would be destroyed before a child then

conceived should be born; or a figure of speech expressive of time. It had a local application, and no more. Of course narratives founded on a mistake must be mistaken.

The *Spiritus Dei* descended on Mary, and the result was not accomplished by physical means but by divine creative energy.

The veneration for Mary increased from generation to generation, until it became a heresy to believe that she had children by Joseph after the birth of Christ. The orthodox fathers considered Joseph as very old and only the protector of Mary; and the brothers of Jesus, children by a former marriage. It was claimed that Mary, by the birth of Jesus, did not lose her virginity. This repugnance to matter went so far that Jerome, with whom it culminated, declared the perpetual chastity of Joseph; and that the brothers of Jesus were only cousins.

The virginity of Mary was necessary from the evil of matter; but was repugnant to the Jews, who held maternity to be the greatest blessing, and had no thought that the body was sinful. Learned rabbis denied that the prophecies said the messiah was to be born of a virgin, but simply of a young woman; and they ridiculed the idea of the miraculous conception and birth of Jesus, asking why, if Mary gave birth to a god, there was need of her going to the temple for purification. In after centuries, when the virginity was more intimately connected with the incarnation, and Jesus became a member of the trinity, or as God himself, their opposition became still more bitter. They were opposed to the trinity, because it introduced three gods in place of Jehovah, and their great Law-giver had pronounced a dreadful curse on them if they ever received any other god. They affirmed that the prophets (and who could interpret them better?) did not predict that the messiah was to be a god-man, but a man like other men. The trinity formed an obstacle insurmountable to them until it became veiled in technical verbiage.

A century after this event men sat down to compare narratives of the life of Jesus. They gathered the legends floating in the minds of his followers, and were aided by fragmentary writings. The writers were his adherents, and wrote for the benefit of their cause.

Beginning at his birth, they asked, could that have been a natural event? Their minds, filled with the hero-worship of antiquity, answered, no. They believed him the promised messiah; and, having imbibed oriental ideas of the sinfulness of matter, they asked, Could the Divine be contaminated by unholy passions? Impossible! The advent of ordinary heroes of antiquity was heralded by miracle. If the husband of the mother of Plato held her too sacred to approach; if the god had commanded the husband of the mother of Æsculapius to respect her condition—should Joseph approach Mary, the recipient of the favour of the Almighty One? The story of the divine conception was necessary.

His lowly birth was part of the same ever-recurring myth. It was supposed that husbandmen and shepherds, by their contact with nature, came in closer relations to the gods than ordinary men. All the hero-gods of antiquity are connected with the lower walks of the people. The Persian king, Astyages, has a dream about his daughter that foreshadowed the birth of Cyrus the Great. He attempts to destroy the child; but it is brought up by a herdsman, and eventually ascends the throne. Moses is a waif, miraculously rescued. David, the great king, is from the people. Krishna was reared by a shepherd; and Romulus and Remus by a wolf. Jesus was born in a manger, and became a carpenter.

David was the ideal king of the Jews, and from him must proceed the king of their golden age. The authors of the gospels are determined to make this point. Matthew says that Jesus himself declared his lineage (xxii. 42), and proves it by quoting a prophecy that has no application to him. The author of Acts is certain that even David foreknew the coming of Jesus to sit on his throne (ii. 25-31). In these passages the writers only reflect the current belief of the Jews. Thus they argued: It is believed that these prophecies and events will be attributed to the messiah: Jesus is the messiah; hence these prophecies have been made in reference to him, and these events have occurred.

To be continued.

CORRESPONDENCE.

The Editor is not responsible for the opinions of correspondents. Short letters will have the preference. Personalities must be avoided.

ANOTHER MEDIUM EXPOSED.

SIR,—For the past few weeks we have had more than sufficient of these *exposés* of delinquent mediums to satisfy the most fastidious. But are the poor mediums alone guilty of faults against honour and common honesty? Are there not others holding "brief authority" who would do with a lesson upon justice and fair play? During the past few days I have had an experience—in fact I have been exposed. I desire to briefly state the facts, because many other mediums have experienced similar treatment, but dared not complain. Some fifteen months ago I was engaged for a well-known society in Yorkshire. Last Sunday I was to fulfil the last engagement for 1894. Since I was engaged a change of secretary occurred. Last Thursday, Nov. 22, I received a post card from the new secretary reminding me of the Sunday's duty, and asking by what train I should arrive. I answered stating time of arrival. Judge my surprise when at noon on Saturday a telegram arrived stating, "Cancel your date; will write explaining reason." The only reason given by letter, received on Sunday, is that they could not "entertain any speaker staying overnight." Thus I stand exposed. I have to travel fifty miles, speak twice or more, and then walk home or lay in the streets. Has it come to this in Spiritualism—that to ask for a cup of coffee and a night's shelter when the day's work is done is a crime which entails the punishment of "cancel your date?" If that be so, then I stand exposed. I write in the interests of our speakers more than for myself. Are mediums to be bound by engagements and secretaries and committees not? Have new secretaries the right to cancel engagements made by the previous secretary? If so then there is no honour, no sense of justice in the movement. Is there no one (in some of our societies) prepared to give a cup of coffee and a night's shelter to protect our workers from the storm? If not, then God help their Spiritualism! and heaven pity the self-sacrificing mediums who tramp from home. Let me say that I received a postcard offering hospitality on the Sunday morning by an old Spiritualist with whom I had stayed before. Once more let me plead in the interests of our platform workers that the new secretaries stand loyal to the engagements made before their term of office, that they be guided by honour and justice in their dealings with the engaged mediums, and better results will be attained at their meetings, and less heart-burnings also.

JAS. SWINDLEHURST.

159, Hammond-street, Preston.

THE RECENT HARVEST OF EXPOSURES.

SIR,—It is remarkable that every time an exposure is announced there is a rush of people who try to prove that it is no exposure at all, because they have some time or other found that particular medium genuine, and the consequence is, confusion! It would save a lot of trouble and a great deal of unnecessary correspondence if writers would confine themselves to the seance complained of, instead of arguing that because they had a genuine seance years ago therefore the medium could not be playing the cheat on the present occasion. Such writers always "go for" the expositors, calling them all sorts of names, and giving one the impression that it is far worse to detect fraud than to be caught fraudulent!

A writer in this week's *Light*, for instance, is so angry with the Paris fraud expositors that really the public might very naturally conclude that he was in league with the two scoundrels, who were so splendidly caught. There are some who think that Spiritualists are ill-advised in exposing to public gaze the doings of these vampires, and that it would be better to hush up such matters, taking pattern by the Theosophical Society in their treatment of the abominable fraud perpetrated by one of the leaders of the society.

In my opinion such conduct is weak, and stands condemned by all right thinking and far-seeing people. If the cause suffers from such publicity, it cannot be helped; it is only the weak-kneed wavering ones, who are too superficial in their judgments to render them of much value to the cause. Such people never seem to reflect that the very fact of Spiritualists themselves exposing the frauds is proof to a great extent that there is a genuine side of the subject! If Spiritualists took a delight in cheating the public, is it likely they would be so anxious to detect and expose frauds—who would be themselves?

It may throw us back a little, but if we could only weed out all these miserable leeches the advance of Spiritualism would be much quicker, and certainly more sure; it is better to be quite sure of the genuineness of trifling phenomena, than to have startling experiences and be in doubt about their origin. That brings me, in conclusion, to the subject of tests; I heartily agree with the decision you and the Editor of *Light* have come to, i.e., not to publish any more accounts of materialising seances unless supplied by persons known to you, and the seances are held under test conditions.

Let no one fear the result. "If this thing be of man, it will come to naught; but if it be of God, it will prevail!"

Nottingham.

J. FRASER HEWES.

(This correspondence is now closed.)

TEMPERANCE REFORM AND SPIRITUALISM.

SIR,—Allow me to obtain the ear of my fellow Spiritualists on one of the most important questions of the day, viz., temperance reformation—a reformation, I venture to assert, head and shoulders above any other modern movement as a physical, moral, and spiritual regeneration of the human race. When one considers the cause of the origin of this reformatory system, and how the same cause is at work to-day in as deadly a fashion as ever, filling thousands of homes with sadness and despair, depriving the young of that instruction that leads to the higher life, and preventing the aspirations of many amongst us being fulfilled; when we consider

that even those who may not be classed as immoderate drinkers, are by their example if not by precept (and "example is much more effective than precept") encouraging the formation of the drinking habits in the young, I feel it is high time we, as Spiritualists, should set our house in order. We certainly are a long way in the rear of our orthodox friends, and it behoves us to set about the remedy. Every drunkard saved from his evil genius, every child prevented from learning the drinking habit, every one practically becoming an abstainer, on leaving this sphere and entering the spiritual will add increased force of good to that life, and be of less danger as a controlling spirit to those left behind. We must remember that these material habits are not contracted on the other side, and if contracted previously ways and means have to be found to satisfy the baneful appetite, and thus some mediums may suffer the infliction, not only of their own appetite, but may be the more powerful one of the spirit. Let us talk this matter over in an amicable manner. I believe many friends only need to have it placed before them in a reasonable and kindly way to show them their duty and responsibilities.

My suggestion is that our societies at once begin to establish their Temperance Societies and the Lyceums their Bands of Hope. Let us go to work with the two-edged sword of reforming the older ones and acting on the preventive principle with the young. I am aware that there are several Bands of Hope in active work amongst us; all the more credit due to them. If "salvation" is to mean anything to us we cannot touch another subject that has within its folds such a possibility of good. Trusting that my letter may be of some little service to the cause I love so dearly, that of Spiritualism, and earnestly hoping that its words may not fall on barren ground, I remain, in fraternity,

WM. STANSFIELD,
Hon. Sec. Yorks Union.

MY FIRST IMPRESSIONS OF MISS FLORENCE MARRYAT.

SIR,—In the common intercourse of life we get our impressions of one another in a variety of ways, sometimes from what is written, sometimes from what is spoken, but generally and perhaps most accurately from an all round association. Again, we may get what some would call intuitional impressions, which are not the result of either what is written or spoken, nor from a studied conclusion from characteristics, which we have had every opportunity of observing; but from style of dress, gait, look, the shake of the hand, cranial conformation, and general physiognomical expression. Doubtless those impressions are most reliable when you meet and converse with one another, and where the opportunity presents itself for determining the consistency with what is professed or what is actually manifested in the actions of the individual. With regard to the subject of our criticism, the first impression, apart from any knowledge of her reputation in the literary world, was that of a distinct personality, her more than average height and size lending largely, no doubt, to create this impression. The shake of her hand gives one the idea at once of a frank and confiding nature, which is ultimately proved by the effectual putting aside of all cant and conventionalism and speaking with little reserve of matters pertaining to her own domestic circumstances or friendly relationships. Conscious, no doubt, of her paternal prestige, conscious also of her own distinguished reputation, yet these do not appear upon the surface, which makes her at once capable of putting at ease everyone who otherwise might feel a diffidence in her superior presence. Her conversation is mostly on the mirthful side, which gives one the idea of a genial, happy nature, whilst her jokes go to complete the impression that she is a natural woman. She is not happy, nor ever has been, in the conventional sphere, and, like all others who prefer natural freedom unmixed with vicious desires, she is and has been oftentimes misunderstood. This does not mean that where it might be expedient to observe some usual formality, she would not do so, but that she prefers the true expressions of the heart in the way which by Nature is peculiarly her own. Nature ordained her for mother, wife, and friend, hence the deep manifestations of her sympathetic nature in all she speaks and writes. Her highly sensitive nature renders her capable of two extremes of feeling, which, when expressed in words, will be seen in incisive investiture on the one hand, and on the other in phrases breathing the tenderest sympathy and love. Her quick, impulsive nature and easy and ready manner of expression make any other course almost impossible. Still, when steering a middle pathway uninfluenced by anything acting at either extreme of her nature, her large and varied experience, together with her natural apprehension of human character by intuition enable her to formulate her judgments in the line of rationality. A woman of a strong positive nature she has impregnated her writings with her own idiosyncrasy, and to this last characteristic must be ascribed her success as a novelist. She is natural, and has made her characters natural, and given them life from her own life and vivid imagination.

These impressions are the effects gathered while she was for a short time my guest, and the thoughts of her genial, gentle, yet merry and happy disposition will linger long in my memory.

PETER LEE.

RE THE "PASTOR" CASE.—Anonymous letters are useless. Correspondents who profess to love the cause and wish for truth and right should state facts, not indulge in vituperative denunciations. If there is to be an enquiry definite evidence must be submitted. Surely those who make charges are prepared to prove them; if not, are they ashamed or afraid?

A CONFESSION OF GUILT.—Mr. Murday has forwarded us a copy of a letter, written by Mr. Huggins, who says he "wishes he had followed Mr. Murday's advice and made a full confession of his guilt. I have destroyed the drapery, therefore cannot produce it. I will make a full promise never to take another sitting. I will withdraw from it altogether." [Are Mr. Kevlin and Mrs. Davidson prepared to submit to test seances?—Ed. T. W.]

ITEMS OF INTEREST.

SEE "Sunday Services" guide for speakers for Dec. 2.

ALL REPORTS have been condensed to make room for plans.

SPECIAL VISIT of Mr. J. J. Morse to Manchester on Monday, Dec. 10. Friends remember. Particulars next week.

LONDON, 132, St. John's Hill, Clapham Junction.—Mrs. Ashton Bingham has heard of a vacancy in Mr. Muller's Orphan School for Girls. Apply as above.

THE ASTROLOGERS' MAGAZINE for Nov. has reached us. It seems to be a good journal for those interested in the subject to which it is devoted, and can be had from Mr. Alan Lee, 33, Great James-street, London, W.C.

THE UNKNOWN WORLD, No. 4, maintains the high standard of previous issues, and provides food for thought of an acceptable kind to students of mystical subjects. The editor has heard rumours of some wonderful Spiritualistic developments in the South of England.

AN APPEAL.—The Shepherd's Bush Spiritualists' Association, owing to crowded meetings, have secured larger premises—namely, the St. Mark's Mission Hall, 111, Clarendon-road, Notting Hill, W. Funds are urgently needed to extend our spiritual work, and donations will be gratefully acknowledged by Mr. and Mrs. Mason.

MR. WIRT GERRARE has prefaced his volume, to be issued almost immediately, of short stories illustrative of posthumous personality and character with, it is claimed, a new theory of apparitions; both phantasms and phantoms are, in Mr. Gerrare's opinion, subjective; but that they are not the less real on that account is the burden of both the essay and the stories.

TO CORRESPONDENTS.—J. H. Evans: Did the phenomena occur under test conditions? Reports to be of scientific value require to be most explicit and carefully drawn up; the facts should be understated rather than over-drawn. Before we can publish we must be satisfied that all reasonable precautions were used, and that all the sitters were fully satisfied that the medium could not, and did not, take any active part in the phenomena. Was there a good light? (not a condition of darkness). Were the faces distinctly visible?—Arabi: You should write on one side of the paper only; we cannot use letters written on both sides.

MR. J. BROOK, of Dewsbury, forwards us a scheme for working societies with less expense, and a higher standard of platform efficiency. Briefly he suggests that 13 societies should federate and keep 13 speakers going the rounds of the 13 societies, and would pay such speakers travelling expenses and 2s. per Sunday for wear and tear, and for week-night services, expenses and 1s. He goes into a mass of details, but constitutions and proposition which look beautiful—on paper—have a nack of failing when attempted to be practically tried. What is wanted is a generous, earnest, and humane spirit all round there would be no lack of workers if they were considerably treated.

SINCE WRITING our "leader" in this issue we have received a book entitled, "What do I believe?" written by Henry Smith, in which we find the following: "I affirm that any character can be given to any man by education; any language, sentiment, beliefs, habits, and manners, which are not contrary to his nature. The character of a man is formed for him before and after his birth. It is impossible for a man to form his own character." Despite the foregoing dogmatic assertion, which seems to us far too sweeping, there are many good and valuable thoughts and arguments well presented in a clear and logical manner. It is a helpful and suggestive book, which will repay perusal. Watts & Co., 17, Johnson's Court, Fleet-street, London, publishers; price, 1s.

A CORRESPONDENT of "Photography," having recently advocated dark seances as a winter amusement, Mr. Thomas Baker, of Somerton, Somerset, wrote a sensible and necessary letter of warning. He further stated that he attended a seance where the clairvoyant "described an incident which had taken place 20 years previously" in his own life. "Going into a stationer's shop last Christmas he had some friendly chat with the salesman relative to psychical research, and the same evening a sentence from a Spiritualist book came into his mind, and without telling any one he sketched it on a card and locked it up. At the very next meeting the medium, a perfect stranger, described the card and the exact manner in which the sentence had been sketched."

THE DIRECTORS of the Two Worlds have decided to print a portrait of a worker, or a medium, every week for some time to come on the front of the cover, and if our readers show their appreciation by supporting their efforts and helping to increase our circulation so as to cover the cost, no doubt these illustrations will be continued throughout the whole of the next volume. The Board have also decided that a Grand Holiday Number shall be issued, dated Dec. 29. It will practically be a double number, as an eight-page supplement will be given devoted to short stories of a striking, thrilling and spiritualistic character. As these will be printed in small type (brevier) the supplement will contain almost as much reading matter as the ordinary paper, which will contain splendid articles, and the whole issue will be well worth the price of twopence, which will be charged.

MR. W. Q. JUDGE, whom Mrs. Besant "accused of uttering bogus Mahatma messages, and whom then, while holding to her belief that these messages, 'were not written or precipitated by the Master,' she publicly forgave, has fired from New York a bombshell into the European camp. He declares 'under the authority given him by Master and H.P.B., and under Master's direction,' that the Mahatmas no longer live in India, but have removed to New York; and that Mrs. Annie Besant's headship in the 'E. S. T.' is at an end. She is, he declares, the unconscious victim of the Black Magicians. It follows from Mr. Judge's *coup de main* that Mrs. Besant and Colonel Olcott, with all their pious following, must either bow the knee to Mr. Judge, whom they accused of imitating the Master's script—unconsciously and from amiable motives, they allowed—or must repudiate as a trickster the man whom they have agreed to whitewash, and force on a disruption of the whole society."—*Yorkshire Post*.

MR. WALTER HOWELL's many friends will be pleased to hear that he has gone to San Francisco to fill an important engagement there as regular speaker for the Metropolitan Temple Society. We hope Brother Howell will be able to accomplish much good.

HUNSLY SOCIETY have formed themselves into a working committee. They are unable to make out all the dates of the speakers, and as some have cancelled engagements at the last moment, those having dates with them would do well to kindly notify Mr. J. Oldfield, sec., 168, Jack-lane, Hunslet, Leeds.

A GENEROUS OFFER is made by Mr. Muxworthy, Dr. Hall's English representative for his rational hygienic system of curing disease without medicine. Sufferers should avail themselves of this opportunity of learning his methods (see advt. on second page of cover).

"THIS WORLD AND THE NEXT" for Oct. 15, contains a fine portrait of Mr. George Spriggs, with a good character sketch, and an article upon "Mediums and other work," which we hope to quote. Our contemporary has been enlarged and improved and will, we trust, be of great service to the cause. Mr. A. J. Smart has been busy, and has delivered some good addresses before the Victorian Association.

ON THURSDAY, the 22nd, on the invitation of Mr. and Mrs. J. Armitage, a number of friends assembled at 'The Mount,' Hanging Heaton, near Dewsbury, to meet Mr. J. J. Morse. A most pleasant and agreeable time was spent with the "Strolling Player," who, for more than an hour and a half, kept the company in a state of hearty good humour, with his philosophic witticisms and sound common sense. Almost every shade of modern thought were successively touched upon—theological, commercial, philanthropic, slum-life, prison life, idleness and many phases of our social and domestic conditions, along with sly references to, and thoughtful expressions about the "rights" of women as well as the "rights" of men. In fact, I cannot detail the interesting and solidly humorous, though intellectual, treat was ours. It will long be remembered. Seeing that this is the celebration of Mr. Morse's quarter of a century work as a public speaker on Spiritualism, it is to be hoped that some effort will be made to publicly do honour to so highly respected a teacher. I think it would not be amiss if you opened your columns for a short time for suggestions as to the form of some simple testimonial as a memento of the regard that we have for the very valued educational work in which he has been for so long engaged. I shall be glad to suggest such an effort among my friends, and trust that those who have valued Mr. Morse's work as an intellectual and spiritual teacher will not be afraid to speak out their testimony on his behalf. Long may he be spared to the cause is my earnest prayer.—Wm. Stansfield, sec. Yorks Union.

RE MRS. DAVIES and MISS MARRYAT.—We have received this morning (Tuesday) a letter from Mrs. Davies' legal advisers requesting us to publish a letter sent by a lady, under the *nom-de-plume* of "One who loves justice," who states that she was present at the ball and watched the "Barn Dance" with great interest, "as the performers entered so heartily into the spirit of it," but she did not witness "the slightest approach to indecent or immodest conduct in that dance or any other," neither did she notice at any time during the evening, although she frequently conversed with her, that Mrs. Russell Davies was under control. She pointedly asks, "If Miss Marryat considers Dewdrop and Ned such disreputable characters as she has described them to be, why has she associated with them for so many years and introduced them so conspicuously into her recent books." We are also requested to state on the authority of the solicitors that Mrs. Davies denies that Miss Marryat has received any letter from Dewdrop, as stated in her letter in our columns, and that to contradict the many other mis-statements would take up too much time and space and serve no useful purpose. With this last statement we are in perfect agreement. The whole point is, did or did not certain persons dance in such a manner as to cause beholders to consider that they went beyond the bounds of propriety? Mr. Sutton, the M.C., and others say "No," Miss Marryat says "Yes." What may seem mere exuberance to one many to another appear going too far. People must decide for themselves. As to whether Dewdrop or Ned influenced the dancers, or Mrs. Davis, at all or in part the testimony is conflicting, and who can decide? This closes the correspondence.

MADAME HENRY writes that she visited Mrs. H. Whiteoak, of Bradford, without giving her the slightest clue to her identity, yet "her control gave me a complete review of my life and surroundings, described persons still in the body and spirit friends, with an accuracy which I myself, knowing the said friends for years, could not have excelled. Though I gave sympathy I kept as far as possible a passive mind, void of all that would make me think it had been mere mind-reading, but the description of places and persons I had long since forgotten, with dates that I could not at first remember without calculating, and, after thought, proved to be right, convinced me that there was something more than thought transference at work. I was specially pleased with the full and accurate description of my dear father, my youngest brother and my little child, all of whom have passed across the border within the last 18 months, as well as other dear ones. In short, had she been a dear and lifelong companion from infancy, and known all the secrets of my soul she could not have read me better. It may be said, 'What need has one medium to go to another?' Well, I was partly impelled by curiosity, having heard so much of the lady; besides, however much one knows it is satisfactory to receive confirmation from an independent source, and I never yet met a Spiritualist, medium or otherwise, who did not desire more proof. I have heard it said by many that mediums do not speak well of one another; but I do not think anyone ever heard me speak ill of a brother or sister worker, and in this case, being perfectly satisfied and highly pleased, I give 'honour to whom honour is due.' I may say the lady did not ask me to recommend her; she merely asked if I was satisfied, and I replied in the affirmative, and told her who she had been sitting with.—yours faithfully, MARIE HENRY."

THE TWO WORLDS.

The People's Popular Penny Spiritual Paper.

SPECIAL TERMS. A trial subscription of 2s. 6d. will entitle new readers to receive the Two Worlds post free for 24 weeks.

FRIDAY, NOVEMBER 30, 1894.

EDITOR AND GENERAL MANAGER,

E. W. WALLIS.

ALL COMMUNICATIONS SHOULD BE ADDRESSED TO THE COMPANY'S REGISTERED OFFICE, AT 73A, CORPORATION STREET, MANCHESTER.

OUR ALBUM OF SPIRITUAL WORKERS.

SPIRITUALISM differs from everything else: there is no ism like it in the world. It gathers up its adherents in the most unlikely places and from all sorts and conditions of men. Go where you will almost, if you inquire for the most independent, intelligent and self-respecting citizen, who thinks for himself, the probability is you will find that he is a Spiritualist.

This has been our experience in many places. People become Spiritualists from conscientious convictions, and those who dare to be "peculiar," who brave the condemnation of their fellows for their "eccentricity," are generally folk who love truth better than life, and these are the people who are the strength and stay of Spiritualism. Since Spiritualists have become more numerous, the isolation which so many of the pioneers experienced has been overcome, and there is not always now-a-days the same invariable integrity which characterised the fearless individuals who "dared to stand alone" thirty or forty years ago, but Spiritualists to-day as a class will compare favourably for intelligence, integrity, and sincerity with a corresponding number from any religious or reformatory community. One striking fact is worthy of notice that the Spiritualist, if not actually associated with and working for reformatory movements, is generally a reformer, and personally sets the example of a sober, well-ordered and useful life, upright and trustworthy in business, making no great professions, but reliable and staunch, wherever honour and honesty are needed.

We hope to be able to give, week by week, brief sketches of the life and work of a great many of the brave, tried, and true workers and mediums, both women and men, pioneers and present-day Spiritualists, accompanied by their portraits, for our album of spiritual workers. There are many who have been faithful for years, modestly upholding the white banner of our cause by clean and blameless lives, quietly fulfilling their duties and receiving scant recognition from their fellows. We hope to be able to do justice to these, as well as to the active workers in the various centres of spiritual activity. Next week we shall deal with the good record of our co-worker, Mr. R. A. Brown, whose many friends in the North of England will be pleased to see his portrait gracing "our paper," and Mr. J. B. Tetlow's will follow. Mrs. Green's return to public work after her long and painful illness will be commemorated by a pleasantly told *resumé* of her work for Spiritualism, written by Mr. E. Adams, of Cardiff, accompanied by her portrait. This week we are pleased to be able to give a life-like presentation of the features of genial John Pemberton, of Warrington, late of Blackburn, who for a number of years was an active worker in the Blackburn Psychological Society along with Messrs. Wolstenholme, Ianson, Coupe Farmery and others. He was mainly interested in the Lyceum work, and threw himself heartily into all efforts for the children, and his chief regret in leaving Blackburn was that it necessitated the discontinuance of his Lyceum labours. Prior to 1870 he had pooh poohed the subject, and regarded Spiritualism as rubbish, and, like hundreds of others, determined he would "expose the fraud." For this purpose he commenced to investigate, and obtained an introduction to Mr. J. B. Stones, the father of the Spiritual movement in Blackburn, who related experiences he had in London and other places, and advised Mr. Pemberton and several others to form a "circle" for themselves, which they did accordingly with varying results, Mr. Pemberton experiencing a strange thrilling sensation running through his whole organism. Mr. Stones invited Herne and Williams to hold seances, and Mr. Pemberton was one of the sitters. He says:—

We saw many strange phenomena, such as the moving of a very heavy dining-table without contact, and to me the most unaccountable of all was this: A cousin of mine had left his leggings on the foot of the hat stand in the hall, but these were brought into the room, and the door had certainly not been opened by anyone, of this I was positive. On another occasion I was in London, and visited Messrs. Bastian and Taylor. In their presence my mother materialised, and made herself clear and a distinct personality to all present. When Dr. Slade came to Blackburn in 1887 he was my guest. We had some striking features of spirit presence, in the shape of the lifting of the table even when we were dining; also remarkable direct slate writing under test conditions. Mr. Wolstenholme and I got a spirit photo in his presence, which I hold to-day as a valuable remembrance of his visit. In fact, if all the experiments I made were detailed I could fill your paper.

Needless to say, Mr. Pemberton did not carry out his intention of exposing Spiritualism in the sense he projected, but commenced to give expositions of its truth. He, by thorough and honest investigation, became convinced that there was life after death. He had been brought up in the New Jerusalem Church, but had not been taught of the Spiritualistic experiences of Swedenborg, and when he began to avow his Spiritualism and claimed that Swedenborg was a Spiritualist he was speedily forsaken by many of his old friends, but those who know him are well aware that this would only make him more determined, and in company with some seven or eight friends a meeting was held at Mr. Walsh's in King-street, and Mrs. Britten was invited to lecture in the Exchange Hall; the meeting was triumphantly successful and others followed, a society was formed, followed by a Lyceum, of which Mr. Pemberton was founder, and public meetings have been continuously held in Blackburn, where there are two societies at the present time and a number of resident mediums actively engaged in spreading the glad tidings.

The big meetings which were held in the seventies attracted the attention of the Rev. T. Ashcroft, and excitement ran high. The Blackburn Society, in a most determined manner, succeeded in bringing about a four nights' debate, Mr. E. W. Wallis being chosen to defend Spiritualism. During that anxious time Mr. and Mrs. Pemberton were a tower of strength to Mr. Wallis, who was their guest, and the audiences of well over a thousand people almost unanimously admitted that the Spiritualist speaker was the more fair and gentlemanly of the two.

Mr. Pemberton became a trance medium, and has delivered many excellent discourses, and, if able to spare the time, could be constantly busy as a platform speaker, but business requirements render that impossible. Since he has resided in Warrington he has endeavoured to promote the spread of Spiritualism, but the time is not ripe for society work. He is, however, conducting a young men's Sunday afternoon class in connection with the Unitarian Sunday School, and is free to teach those who attend what he knows to be true; the interest is not only maintained but deepens, and the class is increasing in size. Blackburn's loss is Warrington's gain, and since January, 1892, he has been a useful and earnest member of the Directorate of the *Two Worlds* Publishing Company Limited. We hope the time is not far distant when a strong and active centre of Spiritualistic propaganda work will be established in Warrington, and the above record of long and useful labour for Spiritualism be crowned with the laurels of victory in the town where Mr. Pemberton now resides.

ENVIRONMENT OR CHARACTER: WHICH?

SOME thinkers are inclined to make "environment" the pack-horse to bear the load of the world's evil, excluding the many other considerations involved. Indeed, environment is made the scapegoat as well as hailed as the saviour. "Improve their environments and men must be good." Yes? But do men with good environments never go wrong? Do men with bad environments never rise above their poor surroundings? Must not men be good and do good to effect the very improvement called for? Which is most potent, the power of thought or the circumstances which condition it? Has not man's march from barbarism attested that the dominant factor in the world has been Intelligence? Let us consider:

Man is a thinking animal. Thought intelligently directed and energetically employed gives power. Will enables man to create new environments, modify old ones, and, when wisely directed, to transform his circumstances. The lack of ambition (of a legitimate kind) and of definite purpose in life, and the prevailing

disposition to conform, to float with the tide, and acquiesce in popular habits and customs rather than oppose them, indicate want of "grip," lack of character, and is evidence of the demoralising tendency and enervating effects of popular Christianity. Orthodoxy puts a premium upon "conformity," "belief," and submission to "authority," and has thus undermined the will and weakened the character of men, preventing that sturdy self-reliance which would take up arms against evils, and by opposing end them. Nuttall defines character thus: "Peculiar distinctive qualities," and "good moral qualities." The latter definition is best—the first would apply to a bad character as well as a good one.

The cultivation of character depends mainly upon continuous observation and endeavour. Self-reliance follows upon self-culture, and a self-centred strongly individualised personality will be developed. Napoleon and Wellington were both strongly marked characters in the first sense. But George Fox, Wesley, Parker, and hosts of others were men of character in the second and higher sense. Why did they exert so great an influence?—because they knew what they wanted and worked to get it. Individuals have too often gained exalted positions by using their brains and exercising power for their own interests. Men of good moral qualities have not only sought self-improvement, but have desired to be better that they might benefit others. The masses have been too ignorant and indolent, too divided and subservient, as well as oppressed and wronged, to claim and win their rightful position in life. If all men were equally educated, strongly marked in their personality, and exercised their will-power intelligently, the few could not exploit the many, and if all were good men none would desire or attempt to exploit others.

We see the necessity for setting men thinking and willing, so that changes may work from within outwards, first awaking desire for better things, and then pointing the way to attainment. Reformers are often defeated and cast down because people are apathetic, selfish, blind, foolish, and craven. But every true humanitarian must base his hope on the dormant power in man; the moral and spiritual potency for good; the power which, becoming active, enables man to change himself from the clay moulded by exterior influences and circumstances, the ready tool of brainy exploiters, into the strong, clear-eyed, determined creator of circumstances, who masters his environment and moulds conditions by his intelligently directed will in accordance with his high moral purposes and altruistic ideals.

What is all education but an effort to set free and call forth the conquering Spirit within?

"Which has been the greater force in bringing about the present social state, environment or character"? is asked of us. The difficulty we find in replying, is, how to decide where environment ceases to affect character, and character to influence environment, for how are environments improved if not by men of character?

If we concede evolution, we must admit that man has been tending upward, and that his keener susceptibilities—his greater sensitiveness to pain, wrong, ugliness, injustice, and inequality,—as also his larger hopes and loftier aims, purer and more humane sentiments and efforts are indications of his growth, and prove that he is marching upwards. We are bound to concede that just as man's strongly marked selfish mental tendencies have enabled him to chain the lightning and make the elements his slaves, so also the supremacy of his growing moral consciousness indicates that he is entering into self-possession on a higher plane.

By the cultivation of his more spiritual qualities man develops his will-power and forms a character which enables him to modify his environment to meet his needs. Life for the individual and the race is one long conflict; woe to the man (or nation for that matter) who succumbs to environment. We think the truth lies here, that the greatest force (because the most potent) in bringing about improved social states, is man's consciously directed moral energy which is his distinctive quality.

Of all the animals on earth man alone is capable of rationally opposing, and is compelled to oppose, or at least to utilise and direct, the forces that condition him. He is not and cannot be free from circumstances, but he need not be the blind creature of his conditions! The

business of life for us all is to utilise our inherent powers to develop character, gain self-control, and by self-culture become self-reliant, and a positive force for good, and thus contribute to the creation of new impulses and more harmonious conditions for others around us and those who will follow.

Man is the greatest force in the world when he is developed and conscious of his power. He has been creating new conditions—driven thereto by hunger, suffering and necessity of all kinds from without; and love, hate, ambition and altruism from within. But how could these, singly or combined, drive humanity onward or upward if the force to effect the change did not exist in him? Circumstances act as the spur to call out (educate) his powers—but they were there all the time.

A jelly-fish having no back bone, can be squeezed into any shape. A characterless man, like a jelly-fish, glides and slips through life, but is a non-entity. Spiritualism is awaking the soul. It is stirring the mind, striking the metal of man's nature until the sparks of thought fly; touching his feelings and sympathies, till, hot with indignation, zealous with new hopes and strong with renewed faith in human perfectibility, he enters through the gateway of observation, thought and feeling, into consciousness of the need of humanity, and, aware that the answer to that need will be found within mankind, he calls the sepulchred Lazarus to "come forth."

The man of the future will feel the world's pain in himself. Will realise that as one man suffers all suffer. "Authorities" will not daunt him, "parties" will not hold him. Standing erect with flashing eye and clenched fist to do and dare for truth, justice, right, and freedom, he, who by entering into self-possession has grown conscious of his birthright and feels the giant of power and promise stirring within him, longs to free others, to make them conscious of their weakness, slavery, and folly, and call them to trust themselves—develop their power and unite with him, that by combined effort they may the more speedily secure for all men the independence they need for the development of an all-round character which will enable them to understand and enjoy the beauties of the world and the blessings of being. Such growth of character (of strong, brave, wise, earnest men: true, good, enduring, and noble women) must proceed side by side with and result from united effort to attain the machinery for practical religion. The new social paradise will not be realised save by enlightened, educated, emancipated, and spiritually unfolded men and women capable of living the high and pure life at which Spiritualism aims.

This world is already very beautiful. It might be a paradise but for the weakness, wickedness, folly and cupidity of its men and women. No mere improvement of environments, no capturing of the machinery of government alone can lead to the realisation of the social ideal. What is needed, and what is taking place, is a revolution in the mental and moral world—is the growth of self-respect and consciousness of responsibility for the exercise of power, the formation of good character by self-government. A well-ordered and wisely-directed life will enable each citizen in the new brotherhood to become a law unto himself, doing justly and righteously and lovingly as naturally as the birds sing or the flowers grow. All alterations of environment that will help to quicken man's spirit, all improvements of conditions that will tend to facilitate progress will be welcome and should be struggled for, but let us not fall into the error of supposing that an ideal "constitution" will transform the brute in man into the angel. We must look within man himself for the diviner self. We must by all means in our power quicken the sluggish forces of the soul-life of the people into conscious vigorous life, we must free them from the folly of looking for a saviour outside themselves—and teach them to find the God-in-their-own-souls: to trust the light within, and let the great spirit of Love—Love of Right, Truth, Beauty, Justice, Humanity and God, beautify, adorn, harmonise, sweeten, strengthen, enoble, and round out their nature, so that with unfolded character (good moral qualities) they may realise the truth expressed by Shakespeare: "To thine own self be true, oh man, and it shall follow, as the night the day, thou can'st not then be false to any man."

LONDON NEWS AND NOTES.

102, CAMBERWELL ROAD (Mrs. Clark's).—25: Addresses by controls of Mrs. Dale.

CAMBERWELL New Road. Surrey Masonic Hall.—Mr W. E. Long's guide Douglas on "The drunkard in spirit life." "No drunkard shall inherit the kingdom of heaven" was the text. The speaker showed that his experience denied the construction put upon this old-time truth by commentators, who teach that death is the end of man's part on the active stage of life, but gladly affirm that, terrible although the drunkard's harvest is, eternity is long, God's goodness is infinite and earth passions equally short-lived, and eventually all men turn with disgust and loathing from their damning evil and tread the path to salvation. As the repentant prodigal received the father's welcome, so the drunkard is welcomed when he retraces his downward course. The cardinal truth is that death does not end man's possibilities of repentance or mark the boundary of God's forgiveness.—C. U. Payne.

CAVENDISH ROOMS. 51, Mortimer Street.—Mr J. T. Audy kindly spoke at some length upon "Religion, old and new." Dec. 2, at 7, trance address through Mr J. J. Morse; full meeting expected.

FOREST HILL. 23, Devonshire Road.—Mr Humphreys on "The Mediumship of Joseph" was very interesting, citing dreams in history in support of Joseph, viz., Jacob, Jesus, Alexander, Bunyan, and many others, and shewed the beautiful forgiving spirit manifested by Joseph. Sunday next at 7, Mr W. E. Long; Thursday at 8, Mrs Bliss, tickets only, early application to secretary necessary, as the number will be limited.

MILE END ROAD. 218, Jubilee Street.—Dr. Reynolds gave a very interesting and instructive address, which was highly appreciated.—W. M.

SOUTH LONDON SPIRITUALISTS' MISSION.—Social evening at 8, at the Winchester Hall, High-street, Peckham, on Monday, December 10. Full programme of music, dancing, and games; all Spiritualists heartily invited. Silver collection in aid of fund for distributing free literature.

STRATFORD WORKMAN'S HALL.—Mr Veitch's instructive address on the recent school board election in the light of our glorious cause, and Mr Chapman, who rendered a solo, were highly applauded. Hall crowded as usual. Friends, don't forget Miss Florence Marryat on Tuesday, December 4, "There is no Death." Tickets 2s., 1s., and 6d., for our building fund, at 23, Keogh-road, Stratford, E. We expect to get a hall that will seat 1,000, and we are confident of filling it. We are making such a stir here. Members, remember half-yearly meeting of December 2.

MANCHESTER AND SALFORD.

ARDWICK. Tipping-street. Wednesday's circle, Mr Whelan chairman; Miss Cotterill on "Shall we meet beyond the river" and clairvoyance very good. Dec. 5, Mrs Hyde. Nov. 25, services a grand success. Afternoon, solos by Messrs Braham and Leigh, the choir singing the choruses with rare taste. Recitation by Miss Florrie Brown, a cornet solo and piano accompaniment, "Ora pro Nobis" by Mr Tanson and Mrs Vitalis, a treat to all. Evening, service of song, "Rest at Last," solos by Misses J. Hyde, A. Hyde, E. Hyde, F. Hill, E. Maslin, M. E. Paddock, and Messrs Braham and Leigh; quartette, Miss E. Paddock, M. E. Paddock, Leigh and Braham. The choruses were heartily rendered by the rest of choir. Mr Corstophine read the beautiful connective readings with telling effect. The choirmaster, Mr J. Tanson, deserves great praise as the teacher of the choir. If they will practice and work in harmony with him they will soon be second to none in Lancashire. Mrs Vitalis has our hearty thanks for her able accompaniments. Lyceum, moderate attendance. The groups took different subjects. Recitations well rendered by Misses Fitton, Wood, and Warwick. Next Sunday 10-30 punctually.

COLLYHURST ROAD. Harpurhey.—22: Public circle; Mr B. Plant very fair address and clairvoyance. 25: Miss Gartside gave very spiritual discourses on "The hope of the world" and "What do we come from the spirit world for?" She also named the first-born son of Mr Thomas Taylor after his father, and gave him the spirit name of "Crystal." 21: Our choir, comprising Misses Pollard, Handforth, Lawrence, Emmott, Gardner, and Kay, trebles; Masters T. H. and A. Smith and Ashworth, altos; Messrs Smith, Lawrence, and Schofield, tenors; Savage, Balding, and Taylor, bass; conducted and instructed by Mr P. Smith (accompanist) gave a grand concert of glees, trios, duets, and solos to a full audience. Miss Forsdyke (pupil of Mr Smith) creditably accomplished two pianoforte solos. The long and varied programme was well maintained and enthusiastically received. A hearty vote of thanks did justice to the talented vocal and instrumental presentment.

COMING OF AGE.—Monday last, Mr Thomas Lawrence celebrated the coming of age of his eldest daughter Louise, at Collyhurst Hall, kindly lent by the committee. The guests were the elders of the Lyceum, the committee, and other personal friends. After a bountiful repast amusements suitable to such an occasion were kept up with unabated vigour and much enjoyed.

DEBATE at Corbridge's Cafe, Lever Street, a good attendance. Mr W. H. Rooke gave a valuable and suggestive paper on "Psychology and utasis or trance," which we shall print shortly. Next Tuesday, at 8, Mrs. M. H. Wallis, on "Spirit guidance, is it reliable?"

HULME. Junction Street Room.—Thursday, Mr Lamb gave psychometry to a large audience. Sunday, 6-30, Mr Lamb conducted, invocation by Miss Smith, Mrs Cassell gave clairvoyance, Miss Smith and Mr Connolly gave psychometry, many strangers present. Monday, Mr Tetlow's good address on "Our life is rounded with sleep," and successful psychometry very much appreciated; organist, Miss Goodall. Lyceum, 10-30, usual programme; recitations by E. Bradley, E. M. Bradley, Dora Furdess, F. Fanswell, S. Mylton, James and Albert Bradbury, W. Connelly; organist, Dora Furniss.

OPENSHAW. Granville Hall.—Again pleased to hear Mr G. Adams' guides on "The delusion of man and the power of God"; much appreciated by a large audience. He also dealt with three cases of ailments and two cases of clairvoyance, which were correct and recognised. Mr G. Adams has our best thanks for the interest he takes in Openshaw people. Committee meeting at 2-30, members' meeting at 8; all are strongly requested to attend. Recitations by E. Orme, M. A. Barlow, A. Haglan, H. McFarlan, J. H. Starkey. Election of officers, Sunday, December 2.

PATRICROFT. New Lane, Winton.—A splendid address from Mrs Hulme's controls, "What do we find behind the vale of shadows?" Clairvoyance and psychometry all recognised. Mrs Hulme is well liked, and we hope to have her again soon. Wednesday last Miss Smith conducted our circle, and gave some remarkably good clairvoyance and psychometry.

PENDLETON.—Mrs Stansfield's afternoon subject was, "I am the way, the truth and the life." Mr Young gave some very good clairvoyance and psychometry. Evening on "Try the spirits," she gave some very good advice and good clairvoyance.—James Moulding, 36, Wellington-street, Whit-lane, Pendleton.

SALFORD.—Wednesday, 21, 8 p.m., Mr J. Kay, Sunday, 25, 6-30, address by Mr Young, of Royton, exceptionally good. Clairvoyance and psychometry gave satisfaction to a number of anxious enquirers. Public circle at 8 p.m., conducted by Mr J. Moorey, and clairvoyance, etc., by our own members. We have quite a number of developing mediums. Friends from other societies please note the opening of our debating society, on Friday, November 30, at 7-45. Valuable paper expected from Mr James B. Tetlow; vocal and instrumental music. Friday, December 7, Mr Joe Moorey, "Thoughts on the teachings of Spiritualism."

WEST GORTON. 2, Peter Street, Clowes Street.—19: Private circle, good attendance, very enjoyable evening. 21: Public circle, psychometry and clairvoyance by Mr Barrand and Mr O. Pearson, Mrs Pearson gave a short address, all seemed satisfied. 25: Mr Pearson gave invocation, psychometry and clairvoyance; Mr Jelphe answered questions and gave short address; Mrs Pearson closed. Lyceum. Mr Jones conducted, recitations by L. Wood; readings by F. Atkinson, G. Britland and J. Atkinson, closed by Mr Pearson; good attendance.

PLATFORM RECORD.

ACCRINGTON. Whalley Road.—21: Mrs Harwood kindly gave her service; clairvoyance very good. 25: Mr Hilton's guides discoursed ably on "O death, where is thy sting?" etc., and "Is life worth living?" Psychometry good. Our social on Saturday at 7, admission 3d.; refreshments provided.

ACCRINGTON. 26, China Street.—Mrs Crossley's guides spoke on "Prayer" and "Is Spiritualism in accordance with the Bible?" Clairvoyance good.

ACCRINGTON. St James Street.—19: Mrs Hulme's remarkable psychometry surprised many strangers. Sunday, Mrs Rennie again favoured us with two solos, for which we thank her; her controls spoke on "Something sweet to think of," and at night defended Spiritualism on account of another letter in the local paper, which was ably dealt with; we have never heard her better; many people had to stand; excellent clairvoyance, all recognised.

ASHTON.—Madame Henry delivered addresses and named a baby, giving it the spiritual name of "Lily." Clairvoyance and psychometry. Room crowded at night owing to the Steens having been here. We hope to receive some good from their visit.

ATTERCLIFFE Spiritual Evidence Society, second anniversary, Sunday, Nov. 18, when Mr J. Armitage dealt with numerous questions from the large and appreciative audience; at night 11 out of 20 were dealt with in a masterly manner, creating great excitement with bursts of approval. On the Tuesday evening Mr J. J. Morse, of London, lectured on "Spiritualism, what it is and what it is not"; the audience was fairly good, the quality, if anything, superior, and the lecture itself a masterpiece of square reasoning and logical argument. Spiritualism in Attercliffe has been considerably enhanced, the black cloud of ignorance and superstition is beginning to clear from the mind of intelligent inquirers; we trust we shall hear our friends again ere long.

BIRMINGHAM. Debating Section.—20: Mr Geo. Tubbs in his essay "Is man free?" affirmed that while he found it impossible to sustain the contention that man was unqualifiedly free, either physically or spiritually, yet man's freedom was immeasurably increased (in every department of life) by the acquisition of knowledge. The endeavour to understand and apply the laws which govern our internal and external relationship brings the sense of individual responsibility, and enforces the lesson of the unity of life, "each for all and all for each." Our long life dependence on nature's laws (which like a mighty saviour encompass and sustain the evolution of the human soul) was a source of strength instead of weakness; and when we learnt to live in loving, intelligent, and reverent harmony, with natural and spiritual science, then shall we recognise that the higher the life the greater the freedom; "the truth shall make us free," hence absolute knowledge would mean absolute freedom.

BLACKPOOL. Liberal Club, Church Street.—Mr Rowling gave addresses, "Nelson's last signal to his fleet: 'Duty'" being exceptionally good. Evening subject, "Occupations, trades, and professions in the Spirit World." The second annual members meeting, after the evening service, Sunday, December 2.

BLACKPOOL. Alpine Hall.—The cause is rapidly progressing. Sunday morning's circle conducted by Mr. Gatley with good results. Afternoon and evening, Mrs Johnson, of Todmorden, gave excellent addresses, highly appreciated; good clairvoyance. After-circle, overwhelming good conditions and first-class results, conducted by Mr Williams, assisted by Mr Gatley and Mr Jones.

BOLTON. Bradford Street.—Mr Gibson, of Pendleton, gave most excellent discourses on "Light, more light," and "The life we live." Clairvoyance by Mr Gibson, jun., and psychometry by Mr Gibson, senr., excellent.

BRADFORD. 421, Manchester Road.—Mr Gill took a subject from the audience. In the evening "The ocean of life." Both were treated in a masterly manner and well received. Mrs. Webster gave excellent clairvoyance.

BRIGHOUSE.—Mr George Newton and his inspirers gave eloquent addresses. Afternoon, "The deluge;" evening, subjects from the audience answered very satisfactory.

BRISTOL. Borderland Circle.—Nov. 21: A happy evening with some friends from Newport and America. Spiritualism is slowly spreading in Bristol and Clifton. We should like to hear from Mr Rea.

BURNLEY. Elm Street.—Mr G. H. Beeley's first visit to Burnley. His addresses on "Mediumship: its uses and beauties," and "What mean these stones?" gave satisfaction to good audiences. We look forward to hearing him again with pleasure.

BURNLEY. Hammerton Street.—Mrs Gregg, of Leeds, speaker. Afternoon subject: "Ministering Spirits;" evening, "Revelations of Nature through Spirit."

BURNLEY. Hull Street.—A good day. Miss Whiteley, the girl medium, 12 years of age, gave 27 clairvoyant delineations; 18 recognised, and two wonderful tests.

COLNE.—25: Miss Jones, very good addresses on "The Better Land" and "Why we are Spiritualists," and psychometry. Very much enjoyed. Lyceum: Usual proceedings nicely gone through. Several recitations given. An essay by Mr. T. Spencer on "Prove all things," etc., provoked a very lively discussion. Mr. H. French gave him some hard nuts to crack. We look forward to another shortly.

DEWSBURY.—22: Mrs Beanland, in spite of physical suffering, came and gave very successful psychometry. 25: Mr Brooks's guides discoursed well on "The new Gospel" and "The barque of life" to large audiences.

ELLAND. Central Hall.—A capital day with Mr Parker. Good and appreciative audiences listened to well delivered addresses on "Our mission" and "Does humanity require a Saviour?" Each individual must be his own saviour. We hope to have another visit before long. Lyceum at 10-30, present 46; friends from Halifax kindly came again and put us through our marching and exercises; well done.

FOLESHILL.—Mrs Barr's control gave a good address on "Fit yourselves for the place," showing the necessity of being ready to join the loved ones above.

GLASGOW.—11-30, Mr James Robertson presided, W. N. Anderson read a very good paper on Bible Spiritualism, very favourably criticised. Evening, Mr Birnie chairman, Mr John Griffen read a paper on "Psychometry" and gave a few readings at the close, three very satisfactory. A grand soiree and concert on Thursday, Nov. 22, was the most successful for many years; a lengthy programme of songs, recitations, etc., was well gone through; hearty thanks to all performers.

HEATON AND BYKER.—24: Mr Ellison, of Chester-le-Street, gave a physical seance to our members with very satisfactory results. 25: Mr J. Stephenson, of Gateshead, favoured us with a very good address entitled, "Spiritualism, its philosophy and phenomena."

HOLLINWOOD.—Tuesday, moderate audience. Miss Cotterill, as usual, gave every satisfaction. Nov. 25, Mr. B. Plant gave good discourses, which were much appreciated. Clairvoyance all recognised.—F. N. L.

HULL.—Mrs Menmuir continued her work during the last week by holding private circles and public meeting; a crowded meeting at Cobden Hall on Wednesday. She has given entire satisfaction all round, with convincing proof. One of the most confirmed atheists in the town has declared Mrs Menmuir has given him sufficient proofs to cause him to renounce his old views of future existence entirely.

HUNSLLET.—Mr Peel's inspirers gave a short address, and Mrs Beanland gave excellent clairvoyance. Evening, Mrs Beanland's guides spoke well on "If a man die shall he live again?" Clairvoyance and psychometry all recognised.

HURSTED GREEN (near Rochdale).—Sunday services were again held, Mrs Tillison presiding; literally crowded at night to hear the controls of Miss Foster, of Eccles, on "Passing shadows" and "The loved ones over there"; many clairvoyant tests; we hope to have her again soon.

LEEDS. Progressive Hall.—A good day with Mrs Taylor's guides, "Spiritualism, its truth," and "Spirit lights and how we should use them"; good clairvoyance.

LEICESTER. Town Hall Square.—Evening: Mr H. Clark addressed a large and attentive audience on "Who is blind but my servant, or deaf as my messenger that I sent; who is blind as he that is perfect and blind as the Lord's servant?" which was much appreciated.

LEICESTER. Millstone Lane.—Evening: The guides of Bro. Morris, of Clarendon Park, addressed a crowded audience on "The use and abuse of Spiritualism." Very successful clairvoyant descriptions by Mrs Place.

LEIGH.—Pleased to hear Mr. Willis, of Bolton, "Is belief necessary to Salvation?" Plenty of good seed was scattered to believers and unbelievers alike. Hall full; everybody interested; satisfactory psychometry. Hope to hear him again soon.

LIVERPOOL. Daulby Hall.—In the absence of Mrs. Britten, the services were taken by our ever-ready brother, Mr John Lamont; attendances very good; evening subject, "Frauds and Fanatics. A resolution of condolence and sympathy with Mrs Britten in her bereavement was adopted at the evening service, and the chairman was requested to forward the same to our sorrowing friend.

LIVERSEDGE. Little Town. Mr. Sugden's guides gave good discourses. Psychometry very fair; full house at night.

MACCLESFIELD.—18: Mr Hepworth gave a splendid discourse on "Spiritualism: Is it needful?" 19 (Monday): concert; a very good programme provided. Mr Hepworth sang several humorous songs, other ladies and gentlemen taking part. 25, at 3: Mr J. C.

Macdonald presided at a circle, and at 6-30 gave a very good lecture on "The God-Man's Mission of Reform."

NELSON. Bradley Fold.—Mr Tetlow's inspirers gave a treat by addresses on "The fool in his heart says there is no God" and "Modern mediums and ancient prophets"; good psychometry, good audiences.

NELSON. Ann Street.—Two very nice discourses on "The good Samaritan" and "The dead."

NEWCASTLE-ON-TYNE.—On Sunday, Nov 25, Mr J. J. Morse, of London, delivered two eloquent addresses, a.m., "Mediumship, its revelations," p.m., "Social life in the spirit world"; both were heartily appreciated. Lyceum: A fair attendance of officers and members. After a short lesson Mr Morse, who never fails to visit us when here, spoke a few cheery words, which made a nice change. He promised a good New Year's number of the *Banner*, and we resolved to double our order for it, and hope every other Lyceum will do the same.

NOTTINGHAM. Morley Hall.—A very good day with Mrs Knight. Morning service was devoted to phenomena; all present received useful information. Several had special instruction regarding mediumship. Evening, a good address to a large audience on "Mediumship and its revelations." Clairvoyant descriptions mostly recognised.

NOTTINGHAM. Masonic Hall.—A P.S.A. venture came off yesterday. Mr B. Harris repeated his lantern lecture with spirit photographs and portraits of some leading lights of the movement. The hall was well filled, and the financial results quite satisfactory. There were some 60 exhibits, with brief descriptions. Mr T. Stubbs ably presided, the harmonium played by Mr Stevens, and songs well rendered by Miss Carson and Mr Smith. The experiment is regarded as encouraging.

NEWPORT (Mon.) 85, William Street.—An address by Mr Wayland's guides on "What is Spiritualism? What its mission?" Seekers after truth earnestly invited.

NORMANTON.—Our esteemed friend, Mr. Olliffe, related remarkable experiences, and gave a nice address on "There is a land of pure delight." We always enjoy the day with our old favourite.

NORTHAMPTON.—Local mediums. Afternoon, Mrs Brown. Night, Mrs Walker's control spoke with their usual force, giving good satisfaction to fair audience. 20: Miss Marryat's visit here has proved a success. No doubt we should have had a larger attendance but for the wet night, but we are well satisfied. The lecture was well reported in the local papers.

PARGATE (Rotherham).—Greatly pleased with Mr Tyas and his control, subject, "Praise Ye the Lord"; Mr Turner gave good clairvoyance, all recognised.

PRESTON. Lawson Street Hall.—The control of Mrs Butterfield gave grand addresses on "Spiritual mediumship" and "The philosophy of Life," listened to with great attention by good audiences.

QUARRY BANK. High Street.—Good attendance; reading from *Two Worlds* and paper on "Spiritualism, its use"; much appreciated. Literature for distribution will be thankfully received by A. L. Jasper, Stour Hill, Quarry Bank, near Brierley Hill.

RAWTENSTALL.—Mr T. Postlethwaite's control gave good addresses on "Grace versus Growth" and "Humanity, when and where?" Good psychometry, audiences moderate.

ROCHDALE. Baillie Street.—21, A good circle; 25, A good day. Mr W. E. Leaver, of Accrington, delivered excellent addresses on "Is life worth living?" and "Scatter seeds of kindness"; his psychometry was exceptionally good. Mr Leaver also named the infant child of Mr and Mrs Shepherd; spiritual name "Violet." Thursday evening developing class is doing wonders, several young mediums having developed.

ROCHDALE. Penn Street.—Wednesday, Circle by Mr Young, well attended. Sunday, Musical services by Mr Britland's band, of Oldham, accompanied by the organ and an augmented choir. We fully appreciate the services given by the band, and hope they will soon visit us again. Solos were given by Messrs. Britland, Eastwood, Hardman, and Miss Schofield; two local mediums, Miss E. Schofield and Mrs Butterworth, gave clairvoyance, all recognised; many had to go away at night; Mr Blakeley organist, Mr Cumberburch chairman, and Mr Hardman conductor.

ROCHDALE. Regent Hall.—Nov. 20, Tuesday's circle conducted by Mr. Young; good attendance. Sunday, 25, Mr. J. W. Sutcliffe gave good addresses, followed by excellent psychometry, all recognised.

ROYTON.—Saturday, Nov. 24, a successful social gathering in aid of furnishing fund. Songs, readings, and recitations were freely given by members and friends, interspersed with dancing and various amusements. Sunday, Miss Thwaite discoursed very acceptably on "Trust in God" and "Heaven, where and what is it?" Very good clairvoyant delineations.

SHAW. Co-operative Hall.—A glorious day with the inspirers of Mr Birch, of Royton. "After death what?" and "Problems of the age," was well illustrated; clairvoyance successful.—T. C.

SHEFFIELD. Hollis Hall.—Nov. 4: Mr Mason gave good addresses and excellent psychometry. 11: Mr Geo. Featherstone took subjects from the audience, ably handled, afterwards clairvoyance. 25: Mrs Summersgill spoke well on "Death's sting healed by the dock leaf of Spiritualism," and gave psychometry so pointedly that a many were astonished. This lady always does well, and commands good audiences.—J. T. W.

SOWERBY BRIDGE.—Mr Galley disappointing us, Mr. Holroyd, a local medium, willingly delivered a good address on "Worship the true God;" much appreciated by a good audience. The choir rendered good service, and a duet by Mrs Greenwood and Miss Holroyd was very nicely sung.—G. H.

STALYBRIDGE.—Public circle conducted by Madame Henry on Tuesday. Sunday, in the Grand Theatre, services were conducted by Mr Crossley, of Halifax; very good addresses and excellent tests in clairvoyance. The last after-circle was conducted by Mr Ward. The room is required by the Ragged Mission.

STOCKPORT.—Mrs E. Robinson spoke of the many ways our spirit friends answer the anxious question "Where are the loved

one's gone"; night, "Is Spiritualism a religion," was a useful and telling address, to upwards of 600 orderly and thoughtfully inclined people. Clairvoyance: Miss M. Richardson sang a solo, the Lyceum a chorus and a song.

TODMORDEN. Sobriety Hall.—A very good day with Miss Skipper; her afternoon clairvoyance was very successful, every one being recognised. Saturday, Dec. 1, a first class sandwich tea, at 5-30, at the Dale-street Co-operative Stores. After the tea a National Federation Propaganda Meeting will be held in the Sobriety Hall, at 7-30. The following prominent advocates are expected:—Messdames Craven and Wallis, Messrs Chiswell, Johnson, Hepworth, Kitson, Lee, Rooke and Swindlehurst. Friends from adjoining places will be gladly welcomed. Monday, Dec. 10, instead of the usual service, a meeting to consider the carrying on the work in the New Year. All friends anxious for the meetings to be continued in Todmorden are most earnestly invited to attend.

WALSALL. Central Hall.—A very successful day with Mr Leeder, a good lecture in the morning, "The message that Spiritualism brings to humanity." Evening devoted very satisfactory to answers to written questions, six in number. Clairvoyance mostly recognised.

WEST PELTON.—Nov. 3: Mr J. H. Lashbrooke gave a lengthy and instructive address to a large audience on "Life and its manifestations." 11: Mr J. Walton spoke well on "Inspiration." 18: Mr W. Pigford, although not well, gave an address on "Is life or vitality a reality?" 25: Our chairman, Mr J. Beck, read from *Two Worlds* Mr Tetlow's article and gave a short address on the same.

WISBECH. Public Hall.—Mr Ward again on the platform gave a very interesting address on a subject from the audience, "What has Spiritualism done for humanity; clairvoyance very good.

WAKEFIELD. Barstow Square.—Miss Patefield's guides gave eloquent addresses on "Death, what will the future be?" and "Does God send angels to minister unto the people?" Clairvoyance good, crowded audience.

WAKEFIELD. Baker's Yard.—Mr Pawson spoke on "The evidence of spirit return in the Bible," and treated subjects from the audience in a masterly manner; clairvoyance and psychometry all recognised; we hope to hear him again soon. We shall open the new room December 8 and 9; all are invited.

RECEIVED LATE.—Shepherd's Bush, 14, Orchard Road. Mrs Whitaker's guides discoursed well on "What use is Spiritualism?" to a large audience.—245, Kentish Town Road, N.W.: Continued success here, full meetings the order of the day.—Jagger Green. Mrs. Riley's guides gave splendid addresses and very good psychometry.

ASHTON.—9, Mrs Horrocks; 16, Mr W. H. Taylor; 23, Mrs Rennie; 30, Mrs Hyde.

ATTERCLIFFE.—9, Mr Z. Foote; 16, Mr W. E. Inman; 23, Mr W. Fielding; 30, Mr W. C. Mason.

BACUP.—Dec. 2, Mr E. Verity; 9, Lyceum; 16, Mr J. Pilkington.

BELPER.—9, Mr J. J. Morse; 16, Mr T. Timson; 23, local; 30, Mr G. Featherstone.

BIRMINGHAM. Spiritual Union.—4, "Spiritualism past and present, a comparison," Mr J. A. Rooke; 11, "Socialism in Austria," Mr F. Lilian; 18, "Alternate Personality," Mr T. Hands.

BLACKBURN. Freckleton Street.—9, Mr E. W. Wallis; 16, Mrs Craven; 23, Mr J. McDonald; 30, open.

BLACKPOOL.—9, Mrs Groom; 16, Mr G. F. Manning; 23, Mrs Gregg; 30, Mrs J. A. Stansfield.

BOLTON.—9, Mr Manning; 16, Mrs Brooks; 23, open; 30, Mr Willis.

BRADFORD. Walton Street.—9, Miss Patefield; 16, Mrs Whittingham; 23, Miss Walton; 30, Local.

BRADFORD. Harker Street.—9, Mr Firth; 16, Local; 23, Mr Bedford; 30, Mr and Mrs Ormerod.

BRADFORD. 421, Manchester Road.—9, Mrs Hunt; 16, Mr and Mrs Marshall; 23, Mrs Russell; 30, Mr Todd and Mrs Webster.

BURY.—5, Miss Cotterill; 9, Mrs Robinson; 12, Mrs Hyde; 16, Mr Mayho; 19, Mrs Duckworth; 23, Mr B. Plant; 30, Mr Pilkington.

BURNLEY. Hammerton Street.—9, Mr G. Featherstone; 16, Mrs M. H. Wallis; 23, Miss Venables; 30, Mr J. B. Tetlow.

COLNE.—8, Mrs Craven; 15, Mr Hepworth; 23, Mrs Wallis; 30, Mr Swindlehurst.

FELLING.—9, Mr Jos. Wilkinson; 23, Mr J. Clare.

GATESHEAD. Kingsboro' Terrace.—9, Mr J. Wilson; 16, Mr J. E. Wright; 30, Mr G. Forrester.

GATESHEAD. Teams.—9, Mr R. Grice; 23, Mr J. Graham; 30, Mr J. Beck.

HOLLINWOOD.—9, Miss M. J. Gartside; 16, Mr J. T. Standish; 23, Miss Cotterill; 30, Messrs. Rowcroft and France.—Mr Frank N. Law, secretary, Brook-terrace, Chamber-road, Hollinwood, Oldham. Mediums please note.

HUNSLY.—9, Mrs Roberts; 16, Mrs Brooks; 23, Mr Hilton; 30, Mr Wood.

HUDDERSFIELD. Brook Street.—9, Mr Rooke; 16, Miss Walker; 23, Miss Patefield; 30, Mrs France.

HULL.—9, Mr Bolton; 16, Mr Turner; 23, Mr Collins; 30, Mr Williams.

HYDE.—9, Mr Wm. Rowling; 16, Mr R. A. Brown; 18, Mrs Wallis; 23, Mr J. J. Morse; 30, Mr Wm. Johnson.

KEIGHLEY. Eastwood Temple.—9, Mr J. W. Boocock; 16, Mr J. Pawson; 23, Mr G. Featherstone; 30, Mrs Gregg.

LANCASTER.—9, Open; 16, Open; 23, Mr Parker; 30, Open.

LEEDS. Progressive.—9, Open; 16, Miss Hunter; 23, Mrs Robinson; 30, Mrs. Levitt.

LEEDS. Psychological.—9, Mrs Stair; 16, Mr Macdonald; 23, Mr Inman; 31, Mrs Craven.

LIVEREDGE. Little Town.—9, Mr Mitchell; 16, Mrs Armitage; 23, Mrs Wrighton; 30, Mrs Schuler.

MANCHESTER. Tipping Street.—2, Mr Mayoh; 9, Mrs Hyde; 16, Mr J. B. Tetlow; 23, Miss Janet Bailey; 30, Mr J. C. Macdonald.

MANCHESTER. Pendleton.—9, Mrs Green; 16, Miss McCreadie; 23, Service of Song; 30, Mr W. Buckley.

MANCHESTER. Collyhurst.—9, Mr C. King; 16, Mrs. Hyde; 23, Service of song; 30, Mr B. Plant.

MONKWEARMOUTH.—9, Mr J. Beck; 16, Mr W. R. Henry; 23, Mr R. Grice; 30, Mr J. E. Wright.

NOTTINGHAM. Guild.—5, "Apparitions," Mr G. H. Pinkstone; 12, "Fortune Telling," Mr Leeder; 19, Natural History, "The Silk Worm," Mr C. West; 26, Mesmeric Entertainment, Mr Jackson.

NOTTINGHAM. Masonic Hall.—9, Mrs M. H. Wallis; 16, Mrs Green; 23, Mr F. Hepworth; 30, Mrs Groom.

NORMANTON.—9, Mrs Beanland; 16, Local; 23, Mrs Berry; 30, Madame Henry.

OPENSRAW. Granville Hall.—9, Mr J. Kay; 16, Mr G. Adams; 23, Mrs Dixon; 30, Mrs J. O. Lamb.

RAWTENSTALL.—16, Miss Cotterill; 23, Mr Tetlow; 30, Mrs Griffin.

ROCHDALE. Baillie Street.—9, Mr G. Adams; 16, Public Circle; 23, Mr L. Thompson; 30, Mr J. Parker.

ROCHDALE. Water Street.—9, Miss Halkyard; 16, Public Circle; 23, Miss Halkyard; 30, Mrs Best.

ROYTON.—9, Mr Young and Mrs Kirkby; 16, Mrs Warwick; 23, Social; 30, Misses Taylor and Armitage.

SHEFFIELD. Hollis Hall.—9, Charles Shaw; 16, Wm. Fielding; 23, Samuel Featherstone; 30, Charles Shaw.

SLAITHWAITE.—9, Mr Swindlehurst; 16, Mrs. Summersgill; 23, Mr Johnson; 29 and 30, Mr C. King.

N. SHIELDS.—9, Mr J. Clare; 23, Mr John Rutherford; 30, Mr W. Davidson.

S. SHIELDS. Eldon Street.—9, Mr Joseph Stephenson; 16, Mr J. Clare; 23, Mr W. Bancroft.

S. SHIELDS. Cambridge Street.—9, Mr G. Forrester; 16, Mr W. Davidson; 30, Mr R. Grice.

TODMORDEN.—9, Mrs Griffen; 16, Mr Lomax; 23, Mr G. Manning; 30, Open.

WAKEFIELD. Baker's Yard.—2, Mr and Mrs Hargreaves; 9, Mr Olliffe; 16, Mrs Levitt; 23, Mr Ogram; 30, Mr Drake.

WAKEFIELD. Barstow Square.—9, Mr and Mrs Marshall; 16, Mrs Campion; 23, Mrs France; 30, Mrs Wrighton.

WALSALL.—9, Mr Findley; 16, Mrs J. M. Smith; 23, Mr Tibbitts; 30, Mrs M. H. Wallis.

WEST PELTON.—9, Local; 16, Mr W. Pigford; 23, Mr J. Walton; 30, Mr John Livingstone.

WHITWORTH.—9, Miss Kershaw; 16, Mrs Rennie; 23, Harry Price; 30, Miss Cotterill.

PROSPECTIVE ARRANGEMENTS.

BOLTON. Bradford Street.—Tea party and entertainment on Saturday, Dec. 29. Songs, duets, recitations, etc. Tickets 8d. and 6d.

BRADFORD.—Saturday, December 1: a Grand Drawing Room entertainment at 7-30 in Milton Hall, Rebecca Street. Mr. Allen Moulson and Mr. Longfield have promised to take part, and a good selection of vocal and instrumental music will be rendered. Tickets 3d.

BRADFORD. Milton Hall, Rebecca Street.—A public circle each Thursday, at 7-45. The secretary will be glad to hear from anyone who can assist in the management of same.—C. W. Holmes, 35, Atlas Street, Bradford.

COLNE. Cloth Hall.—A grand concert Dec. 1. The following artistes will take part in singing, dancing, reciting, comic and sentimental songs, etc.:—Miss M. Lund, the celebrated prize singer, comic, etc.; Miss P. H. Coles, the girl elocutionist; Misses Wood, Catlow, Penwarden, Bean, Robinson, Stainsby, and Miss A. Lund; Messrs. Bean, Morrison, Bailey, and Hoskin. Admission: Adults, 3d.; children, 1d.; commence at 7-30.

GLASGOW.—Musical Evening postponed to Sunday, Dec. 2. Mrs. Stevens will kindly give recitations.

HANLEY. Central Hall, Pall Mall.—Mr. J. J. Morse, Sunday, Dec. 16, at 10-30 a.m. and 6-30 p.m.; also Monday, Dec. 17, at 7-30 p.m., at Grove House, Birches Head; Spiritualists are earnestly invited to make these meetings a success.

HIGH SHIELDS. 1, South Eldon Street.—Pie Supper on Dec. 8 (Saturday), charge 9d., commence at 7 p.m.

LEEDS. Psychological Hall.—Public tea and entertainment on Dec. 26; particulars next week.

LONDON. Cavendish Rooms.—7 p.m., Mr. J. J. Morse, "Our phenomena, their place and use."

Mrs. ROBINSON's address is now 244, Drake-street, Rochdale. Mr. S. FEATHERSTONE, of 38, Albert-road, Parkgate, Rotherham, is open to make engagements for Sunday lectures.

ROYTON AND SHAW.—Co-operative Hall, Beal-lane, Shaw, on Sunday, Dec. 2, speaker, Mrs Stansfield. Friends help us to gain a foothold in Shaw. Collection on entrance to meet expenses and help form a society.—David H. Greaves, 204, Middleton-road, Royton. Tea provided, moderate price, at Messrs. Holt and Rothwell's Restaurant, 7, Milnrow-road, Shaw.

ROYTON.—Dec. 9, Mr. Young, assisted by Mrs. Kirkby, who will bear testimony to his healing powers. Mrs. Kirkby was confined to her sick room for 15 years, and treated by some of the greatest medical men, and pronounced incurable, but through the treatment of Mr. Young she is now able to go about.

WHITWORTH.—Saturday, Dec. 1, Annual Lyceum Tea Party at 4-30, entertainment at 6, when an "operetta" will be performed by the Lyceum scholars, entitled "Red Riding Hood," consisting of solos, choruses, dances, etc., under the direction of Mr. F. Barker. The dances are being taught by Miss B. Rothwell. Will be glad to see friends from Rochdale district, so as to make it as great a success as last year's entertainment. For further particulars see Rochdale papers on Saturday, 1st Dec.

YORKSHIRE UNION.—Initiatory meetings at Oddfellows' Hall, New Scarbro', Mirfield, Sunday, Dec. 2, at 2-30 and 6 p.m. Addresses by Messrs. J. Parker and J. Foulds, of Bradford, and Mr. W. Stansfield, of Hanging Heaton. Chairman, Mr. J. Whitehead, of Bradford, president of the Union. Tea provided at the

hall for 6d. Monday, at 7-30, a continuation meeting. Addresses by Mr. J. Foulde, of Bradford; Mr. J. Pawson, of Batley; and Mrs. W. Stansfield. Chairman, Mr. W. Stansfield. Collection, on behalf of expenses. Friends from Huddersfield, Brighouse, Heckmondwike, Dewsbury and Batley please assist this interesting effort.—W. Stansfield, secretary, Hanging Heaton, Dewsbury.

WANTED, FOR SALE, SITUATIONS, Etc.

[Terms 4d. per line, four lines for 1s., four insertions for the price of three. Ten words to the line. Cash with advertisement.]

A sensitive test medium is in want of any kind of employment.—Address W., *Two Worlds* Office.

WANTED.—A Lady and Gentleman to complete Private Circle. Apply by letter to: R. E. Lane, 1, High-street, Peckham, S.E.

SITUATION BY MIDDLE-AGED Widow as Housekeeper, or to attend on invalid lady or gentleman, experienced.—Address R., c/o Editor *Two Worlds*.

THE ADVERTISER wishes to borrow, at a reasonable rate of interest, £40. Ample security. No loan office.—Address J., "Two Worlds" Office.

MR. A. WILKINSON, 5, Addison-street, Accrington (late of Haslingden), is now booking dates for Lime Light Exhibitions of all kinds, including Spirit Photography, etc. Write early.

SPIRITUAL SCIENCE EVIDENCED BY SPIRIT PHOTOGRAPHY.—An illustrated and descriptive lecture, with limelight lantern arrangements, is now ready for the season. A new collection of interesting subjects and workers, life size, will be shown for expenses only. Write for particulars, enclosing stamped envelope, to Bevan Harris, or Thos. Stubbs, Morley Cafe, Nottingham.

DR. VINT, the Great English Wizard, is now booking dates for present Season for Concerts, Bazaars, Socials, etc., unequalled entertainment, up to date; assisted by Claudine, whose vision renders solid rock transparent. Special terms to Spiritual societies. Wire, or write—Dr VINT, c/o Hocking's Station Buildings, Nelson. Telegraphic address—"Hocking, Nelson."

WHAT IS SAID OF THE "TWO WORLDS."

"I think the *Two Worlds* improves with age. If I say so it must be true, for people say I am hard to please."—THOMAS OLMAN TODD.

"How greatly the *Two Worlds* has been improved of late in every way! I sincerely congratulate you."—E. DAWSON ROGERS, Editor of *Light*.

"I REGARD your *Two Worlds* as an excellent specimen of popular, as distinguished from vulgar propagandism." SALADIN, Editor of the *Agnostic Journal*.

"I am pleased to notice that your excellent journal is gaining ground, you may be assured you have my best wishes."—FRATERALLY yours, J. T. AUDY, London.

"I like the calm spirit of the *Two Worlds*: dignified yet fraternal, you ought to have a big paying circulation, and I think you must have in the future."—HUDSON TUTTLE, the well-known medium and author, of Berlin Heights, Ohio, U.S.A.

"AM PLEASED to see the continued improvement in *Two Worlds*. It is undoubtedly the best pennyworth in the movement. I trust it will soon be self-supporting. Some of our Spiritualistic friends must think much of one penny, or they would support it more liberally."—A. KNIBB.

MR. J. B. TETLOW writes: "The 'cover' is a very great improvement, and the photos of advertisers certainly enhance the tastefulness and give the journal a greatly improved appearance. The paper is readable and thoroughly up-to-date, and does very great credit to its editorial and management departments."

"I HAVE BEEN a reader of the *Two Worlds* for the last eighteen months, and think it the best paper I ever read. I would not be without it if it cost 6d. a copy. At the beginning of this year I thought the paper perfect, but you have so much improved since that I am at a loss to know how you do it. Go on and prosper. I recommend it to all my friends."—GEO. KAYE.

"I must congratulate you on the improvement of the *Two Worlds*. The new cover adds greatly to the appearance of the paper. Our agent has increased his order, as we have run short every week lately, so much so that our members who take them regularly sold theirs over again to strangers who attend our meetings. We display the content bills, and wish you every success."—J. BELL.

MR. J. SMITHSON, 3, Cliffe-street, Dewsbury, writes:—"I have for some time desired to thank you for your untiring and persistent efforts to make the *Two Worlds* worthy of the cause that has brought about such a change in the religious life of our country. Every fresh issue is a step upwards. I only wish all Spiritualists would give you that encouragement and support which would make 'our paper' not only self-supporting, but leave a balance which would enable you to strike out in other directions. It is really surprising that so many friends are so supine. We do not find orthodox religionists so unwilling to make converts. My experience tells me plainly that we only need work to win."

You have turned out a paper which is a credit, and I feel sure it will meet with the great success it deserves. I see a great many papers, but I know of no other that is so carefully and well arranged as the "*Two Worlds*." You have done your part well, and I hope your readers will show their appreciation of your efforts by doubling the circulation. What a little self-denial it would take for each reader to purchase two copies instead of one, but what a difference it would make in the influence which would be exercised over the public, and how much stronger the organisation would become for which the paper is largely the mouthpiece. As one who has tried the "*Two Worlds*" for a considerable time as an advertising medium, I have found it highly satisfactory (far better than many journals with ten times its circulation). I always have a good word for the "*Two Worlds*," its editor, and all its readers with whom I have come in contact, and simply because I have found them worthy of it.—W. J. GORR.

CLAIRVOYANTS, PSYCHOMETRISTS, AND HEALERS.

Terms, 2s. 6d. per line per quarter in advance.

- Mrs. Weedemeyer, Trance and Healer, 47, Hermit Road, Canning Town.
 Mrs. Brooks, Clairvoyant, Speaker, and Psychometrist, 16, Waterloo-st., Oldham.
 Mrs. Duckworth, Medical and Business Clairvoyant, 17, York Street, Heywood.
 J. M. Holehouse, Speaker, Psychometrist, Hand-healer.—Bridge-st., Belper.
 Mrs. Hulme, Clairvoyant and Psychometrist, 371, Collyhurst-road, Manchester.
 F.T. Hodson, Trance Speaker, Clairvoyant & Psychometrist, 25, Muriel-rd. Leicester.
 Prof. Willis, Croston-street, Daubhill, Bolton. Send photo, and 1s.
 Mrs. Grey, Clairvoyant, 27, St. John's Road, Moseley Road, Birmingham.
 Madam George, 81, Trafford St. Rochdale. Psychometrist and Test Medium.
 R. Foster, Herbalist, Magnetic Healer, 166, Eastwood-view, Doncaster-rd. Roth'am.
 Mrs. Bradley, Clairvoyant, Psychometrist and Healer, 174, Uttoxeter-rd., Longton.
 Miss Sarah Hannah Whiteley (aged 12), 62, Whitworth-road, Rochdale.
 Healer (Magnetic Herbal), Psychometrist, Clairvoyant; advice on health, business, etc. 2s prepaid.—Mr. J. Spray, 103, Wellesley-street, Lozells, Birmingham.
 Miss Jones, Clairvoyant and Speaker, 2, Benson Street, Liverpool.
 Mrs. Cookson, Herbalist, 108, Whetley-hill, Manningham, Bradford.
 Spirit Surroundings by letter, 2s. Miss Blake, 3, Herbert-st, Pendleton.
 Mrs. Rennie, Psychometrist, Clairvoyant, 19, St. Thomas-st. S. Old'm.
 Miss E. Barlow Clairvoyant (age 13), 22, Kenion-street, Rochdale.
 Mr. Holmes, Medical and Magnetic Healer, 6, Peace-st, Burnley.
 Miss Pickles, Platform Medium, 30, Marlborough Street, Keighley.
 Mr. J. Young, Clairvoyant and Psychometrist, 13, North-st., Royton.
 J. B. Tetlow, Psychometrist and Clairvoyant. Sittings by appointment. 142, Fitzwarren Street, Pendleton, Manchester.
 Mr. H. Towns, Clairvoyant and Test Medium. At home daily; letter first.—113, Lissom Grove, Marylebone, London, N.W.
 W. G. Coote, Psychometrist and Healer, Surroundings from Lock of Hair, etc., 1/- 53, Grosvenor-terrace, Camberwell, S.E.
 Mrs. H. Whiteoak, Trance & Clairvoyant, 37, Cloudsdale-st., West Bowling (nr. Consvrt. Club) Bradford. (Ladies only). Closed Fridays.
 Mrs. F. Watson, Medical and Business Clairvoyant, Psychometrist. Hours, 10 a.m. to 9 p.m. 42, Tennant-st., Bowling Old-lane, Bradford.
 Mr. Charles Eyre, No. 5, Roland Street, Heaton Norris, Stockport Clairvoyant, Psychometrist, and Hand Healer.
 Mrs. Jerrey, Medical and Magnetic Healer, by appointment, or 44, Portland Place, North Clapham Road, London, S.W.
 Mr. J. J. Vango, Clairvoyant and Healing Medium. Sittings daily by appointment. 216, Southwark Park Road, S.E.
 Wilfred Rooke, 165, Stockport Road, Levenshulme, Herbalist, Healer, Medical Psychometrist and Clairvoyant, treats all diseases by Magnetism and Pure Herbal Remedies. At home daily by appointment. N.B.—My practice is sustained by the CURES performed.
 Mr. and Mrs. Hawkins, Magnetic Healers. At Home daily from 12 till 5 p.m. Patients visited at their own home. Mrs. Hawkins gives Sittings for Clairvoyance at 16, Harpur-street, Theobald's-road, W.C.—Healing Seances on Thursday nights at 8 o'clock. MAGNETISM IS LIFE; IT INVIGORATES BOTH BODY AND MIND.

ASTROLOGERS, Etc.

- Miss Geo, 28, Laund-road, Huddersfield. Character from date of birth, 1s.
 Sigma, Astrologer, Thornton, near Bradford. "Circular."
 Hardacre, Astrological Advice, etc., 53, Victoria Road, Keighley.
 Astrological Advice.—Send stamp for complete list to "Libra," c/o W. J. Leeder, 70, Robin Hood Chase, Nottingham.
 Astrology.—What does your Horoscope indicate as regards your prospects in Health, Marriage, Business, &c.? Write for Prospectus to "HELIOS," 1, Pratt Street, Halifax.
 Astrology.—Advice on Courtship, Marriage, Business, Health. Particulars, one stamp.—Prof. Turner, 40, Yew Tree-rd. Walton, L'pool.

APARTMENTS.

- Southport.—Spiritualists will find Comfortable Apartments at Mrs. Bagshaw's 103, Kensington Rd. (nr. St. Luke's Station). Terms modt.
 Miss A. French, Baritone Vocalist and Instrumentalist. Concerts; Terms moderate. Teacher of the Pianoforte, Mandoline, Banjo, Guitar, and Auto-harp.—4, Dover-street, Preston.

W. J. LEEDER, DOCTOR OF MAGNETICS, CLAIRVOYANT, PSYCHOMETRIST, MAGNETIST MEDICAL BOTANIST, ELECTRICIAN, &c.

If you suffer you can have your case carefully considered
FREE OF CHARGE,

by sending full particulars, with stamped addressed envelope for reply

Rheumatic, all Muscular Diseases, Spinal Weakness, Liver and Kidney Ailments, Indigestion, Coughs, Colds, Asthma, Bronchitis, Diarrhoea, Costiveness, Cancerous and Tumorous Growths, Flesh Lumps, Fistulas, Enlarged Glands, Deafness, Weak Eyes, Paralysis, Over-study, St. Vitus Dance, Hysteria, Skin Diseases, Throat Affections, and every other Curable Disease.

This treatment Cures Rapidly; does not pull you down. It builds you up, removes morbid tissue, strengthens the nervous energies. **NO MINERALS OR POISONS USED.**

All Medicines Prepared From Herbs.

PRIVATE CONSULTATIONS DAILY FROM 2 TO 8 P.M.

Persons Visited if Unable to Attend.

Lessons given for the cultivation of Spiritual and Psychic powers.

Address—
 70, ROBIN HOOD'S CHASE, NOTTINGHAM.

NEXT SUNDAY'S PLATFORM

Societies marked thus * are affiliated with the National Federation.

- Accrington**—26, China-street Lyceum, 10.30; 2.30, 6, Mrs. Berry.
- Tabernacle**, Whalley-road, at 2.30 and 6.15, Miss Skipper, also on Monday 7.30. Wednesday at 7.30, Mrs. Johnstone. Thursday 7.30, members.
- ***Temple**, St. James-street, 2.30 and 6, Mr. Kay, and on Monday Mr. Holmes. Tuesday, at 7.30. Wednesday, 7.30, Members' Circle.
- ***Armley (near Leeds)**—Theaker-lane, Lyceum, 10; 2.30, 6.30, Mr. J. Pawson. Monday, at 8, Public Circle. All welcome.
- Ashington**—Memorial Hall, 5.
- ***Ashton**—Church-st. (off Warrington-st.), 2.30, 6.30, Mrs. Stair. Public Circle, Tuesday, 7.30.
- ***Attercliffe**—Vestry Hall, Board Room, at 3 and 6.30, Mr. C. Shaw. Wednesday.
- Bacup**—Princess-st., off Bainside-lane, Lyceum, at 10; 2.30, 6.30, Mr. E. A. Verity.
- Barnoldswick**—Spiritual Hall, Lyceum, 10; 2.30, 6.
- ***Barrow-in-Furness**—82, Dalkeith-st., 11, 6.30.
- ***Batley Carr**—Town-st., Lyceum, at 10 and 2.30; 6, Mr. J. Smithson.
- ***Batley**—Wellington-street, Lyceum, at 10 and 1.45, 2.30, 6, Mrs. Campion.
- Belper**—Jubilee Hall, Lyceum, 10; 2.30 and 6.30, Mr. W. Johnson. Wednesday, 7.30.
- ***Birmingham**—Smethwick: 107 and 108, Cape Hill, opposite Windmill Lane. Lyceum at 3, 11, and 6.30.
- Masonic Hall, Union, 11 and 6.30, Mr. Wallis.
- Bishop Auckland**—Temperance Hall, Gurney Villa, at 2 and 6.
- ***Blackburn**—Old Grammar School Freckleton-st. 9.15 Lyceum; 11, Circle; 2.30, 6.30, Mr. J. Walsh.
- 15, New Market-st., W., Northgate, Lyceum, 9.30; Circle 11; 2.30, 6.30. Monday, Members only. Wednesday, 7.45, Circle.
- ***Blackpool**—Liberal Club, Church-st., 9.30 Lyceum; 10.30, Public Circle, 2.30, 6.30, Mrs. Crossley.
- Alpine Hall**, Victoria-street, 10.30, Public Circle; at 2.30 and 6.30. Monday, 7.30.
- ***Bolton**—Bradford-street, Lyceum, 9.30; 2.30, 6.30, Mr. Brown.
- Bradford**—Bowling: Harker-street, 11, 2.30, and 6, Mr. Crowther. Mon., 2.30. Wed., 8.
- Horton**: 15, Quaker-lane, 2.30-6.30, Mrs. Kendall. Monday, 8, Circle. Thursday, at 8, Circle.
- Jessie-street Mission** (off Manchester-road), Circle at 11, 2.30 and 6.30 Services. Tues., 7.45, Circle.
- ***Little Horton-lane**, 1, Spicer-street, 2.30, 6, Monday, 7.45.
- Lower Temperance Hall**, Leeds-rd., 11, Developing Circle; 2.30 and 6.30. Monday, Wed., 7.45.
- ***Milton Hall**, 32, Rebecca-st., City-rd., Lyceum, 10; 2.30, 6, Mr. J. Hodson.
- 421, Manchester-road Mission Room, 11, Circle; 2.30, 6, Mr. Marsden. Tues., 8.
- ***Odey-road**, Lyceum, at 10.30; at 2.30 and 6, Miss Hunter. Tuesday, 7.45.
- St. James' Church**, Lower Ernest-st., 2.30, 6.30. Wednesday, at 7.45.
- Walton-street**, Hall-lane, 2.30, 6, Mr. G. Newton. Monday, 7.30.
- West Bowling**—Boyn-ton-st., at 10, Lyceum, 2.30, 6, Mrs. Clough. Mon., 8, Thurs., 8, Circle.
- ***Brighouse**—Martin-st., Lyceum, at 10; 2.30, 6, Miss Gartside.
- Bristol**—Phoenix Coffee Palace, Lower Ashley-road, at 8 p.m. on Wednesdays. Developing Circle.
- ***Burnley**—Hammerton-street, Lyceum at 9.30; 2.30, 6, Mr. J. B. Tetlow.
- 145, Oxford-road. Wednesday's at 8, Prompt. Reception Seances.
- ***Elm-st.**, Lyceum, 9.30; 2.30, 6, Mrs. Craven. Tuesday, 7.45, Public Circle.
- 102, Padiham-rd., at 2.30 and 6. Open every evening, 7.30. Wednesday, Members only.
- ***Guy-street**, Gannow Top, Lyceum, 10; 2.30, 6, Mrs. Best. Monday, 7.30, Mrs. Marshall. Wednesday, 7.30, Public Circle.
- Hull-street**, Lyceum, 10, 2.30 and 6, Mrs. Harrison. Wed., 7.30.
- ***Bury**—Spiritual Hall, Georgiana-street, Lyceum at 10; 2.30, 6, Mrs. F. Taylor. Wednesday, Mrs. Robinson.
- ***Cardiff**—Public Hall, Queen-st. Arcade, Lyceum, at 2.45; 6.30.
- Cleckheaton**—Walker-street, Northgate, Lyceum, 10; at 2.45 and 6, Mrs. Whittingham. Monday, 7.30, Public Circle. Thursday, 7.30, Public Meeting.
- ***Colne**—Cloth Hall, Lyceum, 10; 2.30 and 6.30, Mr. Macdonald.
- ***Darwen**—Church Bank-st., Lyceum, 9.30 and 1.45. Circle, 11, 3, 6.30. Monday, 4, Sewing Class. Wednesday, at 8, Circle.
- Deuxbury**—Bond-street, Lyceum, 10.45; 3 and 6, Mr. W. Hopwood. Thursday, 7.30.
- Elland**—Lyceum at 10.30; at 2.30 and 6, Mr. Beeley.
- ***Felling**—Hall of Progress, Charlton Row, 2.30 and 6.
- ***Foleshill**—Edgwick, 10.45 and 6.30, Mrs. Barr. Monday, 8, Circle.
- Gateshead**—1, Team Valley Terrace, 11 and 6.30. 79, Taylor-terrace, 6.30. Wednesdays, 8.
- 47, Kingsboro-terrace, at 6.30. Thursday, 7.30.
- Glasgow**—4, Carlton-place, 11.30, 6.30, Musical Evening.
- Halifax**—Winding-road, at 2.30 and 6, Mr. Hepworth.
- Hanley**—Grove House, Birches Head, at 3 and 6.30.
- Heckmondwike**—Thomas-street, at 10, Lyceum; 2.30, 6. Thursday, 7.30.
- Heywood**—Temple, William-st., Lyceum, 10; 2.30, 6, Tuesday, 7.30.
- High Shields**—1, South Eldon-street, Lyceum, 2.30; 11 and 6, Mr. John Rutherford.
- ***Hollinwood**—Factory Fold, 2.30; 6.30, Mr. J. Young.
- ***Huddersfield**—Brook-street, Lyceum; 2.30 and 6.30. Institute, 38, Station-street, at 2.30 and 6.30, Mr. Rowling.
- ***Hull**—St. George's Hall, Story-st. No. 4 Room, 2.30 and 6.30, Mr. Mallet, Wednesday, 8, Public Circle. Thursday, 8, Members Developing Circle, both at No. 8 Room, Friendly Societies' Hall.
- Hunslet (Leeds)**—Institute, 2.30 and 6, Ms. Wilson. Monday and Tuesday, 7.30, Circle. Saturday, Public Circle, at 8.
- ***Hyde**—Mount-street, Travis-street, at 2.30 and 6.30, Miss S. E. Cotterill. Tuesday.

- Idle**—2, Back Lane, Lyceum, 2; 6.
- Jagger Green**—2.30 and 6, Mrs. Armitage, Brighouse.
- Keighley**—Lyceum, East Parade, at 2.30 and 6, Mr. F. Colbeck.
- ***Eastwood**—Temple, 2.30, 6, Mrs. Ingham and Mrs. Sunderland. Annual Tea on Saturday. Monday, at 7.30.
- Lancaster**—Athenæum, St. Leonard's Gates, Lyceum, 10.30; 2.30, 6.30, Mr. Lever.
- Leeds**—Progressive Hall, 16, Castle-st. (near G.N.R. Station), Lyceum, at 10.30; at 2.30 and 6, Messrs. Foulds and Williamson. Monday, 7.30.
- ***Psychological Hall**, 2.30 and 6.30, Mrs. France. Monday, 7.30, Mr. F. Hepworth.
- Leicester**—Liberal Club, Town Hall Sq. 10.45, 6.30. Mr. T. Muggleton. Thursday, at 8, Public Circle.
- Millstone Hall Lane**, Lyceum, 2.30; 10.30, 6.30. Crafston-street, at 6.30. Thursday, at 8, Circle. All welcome.
- Leigh**—Newton-street, Lyceum, 10.30; 2.30, 6.15.
- Liverpool**—Daulby Hall, Lyceum, 11; 3 and 6.30, Mrs. M. H. Wallis. Public Seance at 8. Monday, at 8, Inquirers' Meeting. Tuesday, at 8, Public Circle. Thursday, at 8, Dr. A. W. Fisher's Class on "Animal Magnetism."
- Liveredge**—Bethel Lodge. Tuesday and Saturday, at 7.30.
- Carr-street**, Little Town Lyceum, at 10; 2.30 and 6, Mrs. Sands.
- London**—Camberwell Road, 102.—7.30. Wednesdays, 7, Free Healing; 8, Developing.
- Camberwell Gate**—53, Grosvenor Terrace, Wednesday, at 8, Clairvoyant Seance.
- Camberwell New Road**—Surrey Masonic Hall, at 6.30, "Our belief the Brotherhood of Man Our Practice."
- Chelsea**—45, Markham-square, King's-road, S.W., Monday, at 8, Clairvoyant Seance. Tuesday and Thursday, at 8, Developing Circles.
- Clapham**—32, St. Luke's-road, Friday evenings, at 8, Trance Address and Clairvoyance.
- Clapham Junction**—132, St. John's Hall, Mrs. Ashton Bingham welcomes inquirers on Thurs. at 7. Dec. 6, Seance.
- 113, Edgeware-road** (Mr. H. Hunt's), every evening, except Tuesdays, at 7.30; Saturdays, 6d.
- Forest Hill**—23, Devonshire-road, at 7, Mr. W. E. Long. Thursday, at 8, Mrs. Bliss.
- Kentish Town**—8, Wilkin-street, Grafton-road, Monday, 6, Reception, Mrs. Spring; 8, Dawn of Day Open Meeting.
- 245, Kentish Town Road**—Mr. Warren's, at 7, Mrs. Whittaker. Thursdays, 8, Mrs. Mason.
- Leytonstone**—17, Beulah-road, Developing Circle, Monday and Friday at 8.
- ***Manor Park, Essex**—13, Berkley Terrace, White Post Lane, Sunday, at 11, Students and Inquirers Meeting; also the last Sunday in each month, at 7 p.m. Monday, Reading Room open at 7 p.m. for the study of Spiritual literature; 8.30 p.m. Experimental Circle for Inquirers. Thursday, at 8 p.m., for Spiritualists only, the Study of Mediumship. All meetings free.
- Marylebone**—Cavendish Rooms, 51, Mortimer-st., W., at 7, Mr. J. J. Morse, "Our Phenomena, their place and use." 9, Miss M'Creddie, Clairvoyance. 16, Special Visit of Mr. E. W. Wallis (editor of the *Two Worlds*), Trance Address. 23, Miss Rowan Vincent, Replies to Questions. 30, Mr. W. T. Cooper; Clairvoyance by Miss M'Creddie.
- Marylebone**—113, Lisson Grove.
- Mill End**—218, Jubilee-street, fifteen doors from Mile End-road, at 7, Mr. Dales, "Sun and Planetary Influence on Character."
- Notting Hill**—128, Lancaster-road. Seance at Mr. Pursey's, Mondays and Thursdays, at 8. 111, Clarendon-road, W., Mr. W. Wallace. Tuesday, at 8, Mrs. Mason. Saturday, at 8, Circle.
- Paddington**—227, Shirland-road, at 7, Spiritual Service. Wednesday, at 8, Mr. Goddard. Sat., 7, Provident Society; 8, Social Gathering.
- Peckham**—Chepstow Hall, at 6.45, Mr. Edwards, Mesmerism, Magnetism, and Spirit Force. Tuesday, at 8.30, Open Circle and Magnetic Healing by Mr. Edwards.
- Peckham Road**—1, Grumant-road, at 11, healing; 7.30, seance. Tuesdays and Thursdays, at 8, Developing Circle.
- Stepney**—Mrs. Ayers, 45, Jubilee-st. 7, Tues., 8.
- Stockwell**—4, Sidney-rd., Tues. 6.30, Free Healing.
- ***Stratford**—Workman's Hall, West Ham Lane, E., at 7, Miss R. Vincent. Friday, 7.30, Mr. Savage, for inquirers.
- Longton**—Post Office Buildings, King-st. 2.30, 6.30. Monday, 7.45.
- 174, Uttometer-road. Monday, 8, Seance.
- ***Macclesfield**—Cumberland-st., Lyceum, 10.30; 3 and 6.30.
- 361, Park Lane, at 2.30 and 6.30.
- ***Manchester**—Ardwick: Temperance Hall, Tipping-street, Lyceum, 10; 2.45, 6.30, Mr. Mayoh; 8.30, Members' Circle. Wednesday, 8, Public Circle.
- Harparhey**—Collyhurst-road, Lyceum, 10; 2.45, 6.30, Mrs. Rennie. Thursday, Public Circle.
- Openshaw**—Granville Hall (Liberal Club) George street, at 10.30 and 6.30, Madam Henry.
- Openshaw**—Late Salvation Hall, Grey Mare Lane, 2.30, 6.30. Friends invited. Thursday, at 8, Public Circle.
- West Gorton**—2, Peter-st., Clowes-st., Lyceum, 2.30; 6.30, Public Circle. Monday, 8, Private Circle. Wednesday 8, Public Circle.
- Hulme**—Corner of Junction-st., Lyceum, 10.30; 6.30, Public Circle. Monday, 8, Mrs. Hulme. Thursday, 8, Mr. Lamb's Public Circle.
- ***Pendleton**—Cobden-st., Lyceum, 10.30, 1.30; 2.45, 6.30, Mr. Wallis.
- Patricroft**—New Lane, Winton, at 2.30 and 6.30, Mrs. King. Monday & Wednesday, at 8, Public Circle, Mrs. Williams.
- ***Salford**—Co-op. Stores, Chapel-st., Lyceum, 10, 2; 6.30. Wednesday, at 8. Doors closed at 8.15 sharp.
- ***Middleborough**—Hall, Newport-rd., 2.30, 6.30. Granville Rooms, 10.30, 6.30.
- ***Millom**—Lyceum 10 and 2; Platform 6; Public Circle 7.30. Wednesday, 7.
- Morley**—Church-st., Lyceum, at 10, 2; 2.30 and 6, Mrs. Sirett.
- ***Nelson**—Bradley Fold, 2.30, 6, Mr. Pilkington. Ann-street, 2.30 and 6, Mrs. Johnstone.
- ***Newcastle-on-Tyne**—20, Nelson-street, Lyceum, 2.30; 6.30, Mr. W. C. Robson. Dec. 9, Mrs. Gregg. Eth, Seance, Clairvoyance.

- Heaton and Byker**, at 6.30, Mr. W. Walker, "The Phenomena of Spiritualism and our Scientific Critics: A vindication and a reply."
- Newport (Mon.)**—Institute, 85, William-st., 11, 6.30.
- Normanton**—Queen-st., 2.30 and 6, Mrs. Stansfield, and on Monday.
- North Shields**—6, Camden-st., 6.15.
- Northampton**—Oddfellows' Hall, Newland, 2.30, 6.30, Local friends.
- ***Nottingham**—Morley Hall, 2.30, Lyceum; 10.45, 6.30.
- ***Masonic Lecture Hall**, 10.45 and 6.30, Mr. W. H. Robinson.
- ***Oldham**—Temple, Bridge-street, Union-st., 3, 6.30. Tuesday, 7.30, Public Circle.
- ***Hall, Bardam Place**, Lyceum, 10, 2; 2.30, 6.30. Thursday, 7.15, Public Circle.
- Ossett**—Queen's-st., 2.30, 6.
- Parkgate**—Band Room, Albert-road, at 6, Messrs. Tyas and J. Turner.
- Plymouth**—8, The Octagon, or, 6.30, Wednesdays 8.
- ***Preston**—Lawson-street, Walker-street, 2.30, 6.30, Mr. Lomax. Thursday, 7.30, Circle.
- ***Rawtenstall**—Lyceum, 10.30 at 2.30 & 6, Mrs. Hyde.
- Rochdale**—Regent Hall, Lyceum, 9.45; 2.30 and 6, Tuesday, 7.45, Circle.
- ***Water Street**, 3, 6.30. Tuesday, 8.
- Penn-street**, Lyceum, 10; at 2.30, 6, Mrs. Taylor. Wed., 7.30, Circle.
- Temple**, 13a, Bailie-street, at 2.30, Mr. G. Smith, 6, Wednesday, 7.30, Circles.
- Hursted Green**, 2.30 and 6, Miss A. Foster.
- ***Royston**—Lyceum, at 10; 2.45 and 6, Mr. Manning. Wednesday, 7.30, Public Circle, Messrs. Taylor and Armitage. Door Closed 8.
- Shaw**—Co-operative Hall, Beal Lane, at 2.30 and 6.
- ***Sheffield**—Hollis Hall, Bridge-st., 3 and 7, Mr. G. Featherstone. Thursday, at 8, Circle.
- Cocoa House**, 175, Pond-street, 7.
- Shipley**—Westgate, 2.30, 6, Mrs. Bentley.
- ***Slaithwaite**—Laith Lane, 2.30, 6, Mr. H. Taylor.
- South Shields**—16, Cambridge-st., at 6, Tues., 7.30.
- ***Sowerby Bridge**—Hollins Lane, Lyceum, 10.30, 2.15; 2.30, 6.
- Spennymoor**—Central Hall, 2.30, 6. Thursday, 7.30.
- Stalybridge**—Grand Theatre, at 2.30 and 6.30, Mrs. Brooks. Tuesday.
- Stockport**—Hall, Wellington-road, nr. Heaton-lane, Lyceum, at 10; at 2.30 and 6.30, Miss Jones. Thursday, at 7.30, Private Circle.
- Sunderland**—Centre House, High-street, W., 2.30, Lyceum; 6.30.
- Monkwearmouth**—Miners' Hall, Roker Avenue, 6.30, Mr. J. T. McKellar.
- Todmorden**—Sobriety Hall, 2.30 and 6.30, Mr. Davis. Propaganda Meeting on Saturday. Monday, 7.30. Wednesday, 7.30, Public Circle.
- Tunstall**—13, Rathbone-st., 6.30.
- Wakefield**—Baker's Yard, Kirkgate, at 2.30 and 6, Mr. and Mrs. Hargreaves. Wednesday, 7.30, Public Circle.
- 1, Barstow-square, Westgate, at 2.30 and 6, Mrs. Connell. Wednesday, 7.30.
- ***Walsall**—Central Hall, Lyceum, at 10, and 2.30; 11, 6.30, Mrs. Gregg.
- West Pelton**—Co-operative Hall, Lyceum, at 10.30; 2 and 5.30, Mr. W. H. Robinson.
- ***West Vale**—Green Lane, 2.30, 6, Mr. Postlethwaite.
- Whitworth**—Market-st., 2.30, 6, Mr. B. Plant.
- Wisbech**—Lecture Room, Public Hall, 6.45, Mr. Ward.
- Woodhouse**—Talbot Building, Station-road, 6.30.
- Windhill**—Local Board Office, Cragg-road, Lyceum, 10.15; 2.30 and 6, Mrs. Fleming.
- Yeadon**—Town Side, Lyceum, at 9.30; 6, Mr. B. Gledstone. Thursday, 7.30, Public Circle.

"THE TWO WORLDS"

HANDBOOK No. 1,
THE
Rise and Progress
OF
Modern Spiritualism,
BY
JAMES ROBERTSON.

Post free for 6d. Copies bound in cloth, gold lettered, post free for 1/2

"THE TWO WORLDS"

PAMPHLET No. 1.
Does Man Live after
THE
Death of the Body?
BY
REV. M. J. SAVAGE.
PRICE 1d.; POST FREE, 1½d.

PAMPHLET No. 2. A SPIRIT MEDIUM'S REMARKABLE EXPERIENCES OF SPIRIT GUIDANCE; OR A NARRATIVE OF MRS. KEEVES-RECORD'S UNIQUE MEDIUMSHIP, TOGETHER WITH PORTRAIT

32 PAGES.

Price 2d. Post Free, 2½d

PARALYSIS,

NERVOUS DEBILITY,

ASTHMA,

CONSUMPTION,

Cured without Medicine by Mrs. Jackson, Business Clairvoyant,
1, GRAMMONT-ROAD, PECKHAM-ROAD, LONDON, S.E.

THOMAS OLMAN TODD,
PUBLISHER,
7, WINIFRED TERRACE, SUNDERLAND.

BOOKS, MAGAZINES, PAMPHLETS, &c.,

Printed and Published under Personal Supervision, under contract
or mutual arrangements.Manuscripts for the Press carefully examined, revised and edited.
(Over 19 years' daily experience in the profession).

"Chart of Spiritual Gifts and Mediumistic Capabilities,"
By PROFESSOR TIMSON. Post free, 7d.

Special Terms to Delineators and Societies.

The "Mysteries of Mediumship," series of Biographies.

A SPIRIT INTERVIEWED,

(Reprinted from "Light" (See advt.)

Post free, 4d.

Special Terms to Societies

THE FLASH OF LIGHT.

One of the best arguments ever printed for Spiritualism. Sells at a
Halfpenny—but sold in quantities at very low prices for free dis-
tribution. Since its appearance this "Appeal" has received nothing
but praise. A true missionary for the cause.

Post Free, 1d., 16 copies 7d.; 40, 1/3; 60, 1/9; 125, 3/3; 500, 13/-;
1,000, 23/6. Delivered Free.

Several other Spiritualistic Publications in the Press.

ANNOUNCEMENTS TO FOLLOW.

Prof. E. BLACKBURN,
20, GRENVILLE ST.,
Off Great George-St., LIVERPOOL.

LATE OF HALIFAX.

SAVED FROM THE GRAVE.

308, Entwistle Road, Rochdale, April 24th, 1894. Dear Mr.
Blackburn.—I am pleased to send you a testimonial for the miracu-
lous cure of my daughter, 16 years of age, who was at death's door,
and whom you saved from the grave. After being ill a long time in
Consumption, and wasted to mere skin and bone, coughing and
spitting of blood, exhaustion, vomiting, and poor blood, and at a
feverish heat, night sweats, and other evils, you have cured her.
cough gone; good appetite; strong and healthy, and weighs about
as much again, and looks the picture of good health. Yours ever
thankful, Mrs. Howarth.

I cannot praise you too highly for your skill, and I am glad I
was ever recommended to try you, and I am sure you
will always have to send us medicine if we need any.—Yours truly
Mrs. Howarth

NERVE CONGESTION OF THE BRAIN

10, Peel Street, Halifax. I hereby certify that I suffered from
pain in the head and dizziness, which made me that I could not
work, and my life a burden.

I am happy to say you have, by your skill and treatment, put
me all right, and I now enjoy good health, free from pain, and shall
always recommend you to others.—ARTHUR TIDSWELL.

Diagnosis of Disease from a Lock of Hair,
FREE.

Consultations every day from 2 to 5 p.m.
(SUNDAYS: CLOSED).

Water!! No Water, No Pay!!!—Underground Springs Dis-
covered, Supplies Carried Out; Depth, etc., Estimated. Highest
References. Terms Very Moderate.—Apply LEICESTER GATAKER,
Water Expert, Weston-super-Mare.

NO MORE SHORTHAND FAILURES.—James's Shorthand,
by A. James, Parliamentary Reporter, is the easiest and most
efficient system. The result of twenty-three years' experiment and
research. Written by the author. No "learner's style," and
nothing to unlearn. Recognised by the Education Department.
Fourth edition. Complete Corresponding Style, One Shilling.—
Address A. JAMES, 5, Crofton Road, Camberwell, London, S.E.

"It is the most meritorious performance of the kind we have yet
seen in connection with Spiritualism."—Editor, *Medium & Daybreak*.

**NERO; OR, THE TRIALS, BATTLES, AND ADVENTURES OF THE
SIXTH EMPEROR OF ROME IN DARKEST HADES!**

By HORATIO HUNT.

Send 3s.6d. for a copy of the above work, enclosing Photo or Lock
of Hair, and you will receive, by return, both Book and a full
Delineation of your Life and Character.

P.S.—Mr. Horatio Hunt receives daily, from 2 till 6, for Clairvoyant
Readings. Séances every evening (except Tuesdays), commencing
at 8 prompt.

Opinion on the Delineation of an Editor, by his wife: "I think
it is excellent what Mr. Hunt says about you, and it is quite true.
It is a good test of his mental and intuitive powers to see into your
inner character. I consider it very clever indeed, and it shows
what a resource of power he has."

Address: 113, Edgware-road, Hyde Park, London, W.

THE COMING DAY:

BASED ON THE PERMANENT FOUNDATIONS OF

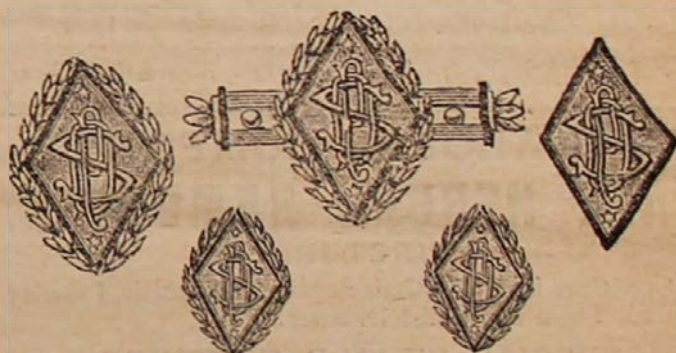
THE FATHERHOOD OF GOD AND THE BROTHERHOOD OF MAN.

EDITED BY JOHN PAGE HOPPS.

Price 3d. Monthly. Post Free 3d.

Published by WILLIAMS AND NORGATE, Henrietta Street,
Covent Garden, London; or of JOHN PAGE HOPPS, Oak Tree
House, South Norwood Hill, London.

EVERY SPIRITUALIST
SHOULD WEAR THE
RECOGNITION SYMBOL.



Which is being rapidly adopted everywhere.

VERY SPECIAL LINE—Gold Fronted Brooches, 10/6
(SPLENDID VALUE).

SYMBOLS IN SOLID SILVER, HALL MARKED.

BROOCHES, 3/6, enamelled blue or ruby, 6/-; SCARF PIN, 2/- (with
or without the laurel wreath), enamelled 3/6; BADGE (for lady or
gentleman), 2/-; PENDANT, 2/9; PENDANT (with design on both
sides), 3/9. Small-size PINS, 1/6, enamelled blue or ruby, 3/- Sleeve
Links, Studs, and Solitaires made to order.

GOLD-FRONTED BADGES, 7/6; GOLD PLATED PENDANTS, 3/6;
GOLD PENDANTS, 9c., 17/6; GOLD FRONTED PINS, small size, 4/-

Special Value—Gold Fronted Brooches, 10/6

Postage extra in all cases.

All MEDIUMS should wear them when visiting new places.
For Anniversaries, Demonstrations, and all special occasions they
will be found serviceable.

They can be easily cleaned with a small brush, and are strong
and useful.

MRS. M. H. WALLIS,

164, BROUGHTON ROAD, PENDLETON, MANCHESTER.

THE PROPOSED PSYCHIC SETTLEMENT.

MARRIAGE, as it is known in the world, being for certain reasons, discarded in the New Colony, and dubious-
ness and disagreement on this point furnishing the principal obstacles to the immediate successful foundation
of the Settlement, the author of the forthcoming work on this subject offers a prize of one guinea for the best
practical and suggestive essay on a way out of the difficulty. Competitions, which must be legibly written, must
be sent to Dr. WILLIAMS, Derby Road, Bootle, Liverpool, on or before December 10, 1894, and his adjudication,
which will be made a week or two later, will have to be regarded as final. The donor of the prize reserves to him-
self the right to publish the whole or part of any essays received, and the successful essay may possibly be
incorporated in the forthcoming book. For the guidance of intending competitors the donor of the
prize deems it right to say that the two points he would like competitors to address themselves to is, "Is Marriage
a Failure?" if so, "What is the best substitute for it?" Especially, will stress be laid upon this latter point.
The result of the adjudication will be published in the "TWO WORLDS" sometime during the month of December.

N.B.—In the award regard will be paid, not so much to literary excellence as to the wisdom and feasibility of the suggestions
and their adaptability to the needs of a New Colony.—(The advertiser alone is responsible for the above.—ED. T. W.)

[COPYRIGHT.]

New CHART of SPIRITUAL GIFTS & MEDIUMISTIC CAPABILITIES

Most valuable advice upon the different phases of Spiritual Gifts, and how to develop each gift, post free 7d.; your special capacities marked therein, 5s. 6d.; written particulars, 10s. 6d.

"The general information, divisions and descriptions are good, and persons studying mediumship and desiring to develop will here find useful hints."—*Two Worlds*.
From the author, **Prof. Timson**, 225a, Humberstone-rd., Leicester. Special terms to medium and examiners.

**THE WIFE'S DOCTOR:
A BOOK FOR EVERY WOMAN.**

Price 1/-; Cloth bound, 2/6—Post free 1/3 and 2/9.

This Book treats specially on Diseases of the Womb, Bladder, and Rectum, and their cure by the Botanic System of Medicine.
Agents wanted everywhere to sell this book. Good commission.

ADDRESS—

W. WAKEFIELD, Electro-Psychopathic Dispensary, LEEDS.

Every Thursday, Price Twopence.

**THE AGNOSTIC JOURNAL
AND ECLECTIC REVIEW.**

Edited by SALADIN.

THE AGNOSTIC JOURNAL can be had free by post on the following terms: Quarterly, 2s. 8d.; half-yearly, 5s. 5d.; yearly, 10s. 10d. Orders should be given to local newspapers, but where this is impracticable they should be sent direct to the publishing office.

London: W. Stewart & Co., 41, Farringdon Street.

IMPORTANT TO SINGERS.**THE SPIRITUAL SONGSTER,**

FOR USE IN

Sunday Services, Anniversaries, Lyceums and Home circles, contains

176 Sparkling Gems of Inspirational Song,

With Music, and Sol-fa Vocal Score.

Crown 4to, Cloth. Single Copies 4s. 6d., Postage 4d.

"S.S." HYMN BOOKS.—Stout paper covers, 3d.; limp cloth, 4d.; cloth boards (gilt lettered) 8d.; postage 1d. in each case. Special cheap terms for quantities to Societies and Lyceums.

H. A. KERSEY, 4, Eslington Terrace, Newcastle-on-Tyne.

**THE ALOFAS COMPANY'S
SAFE HERBAL REMEDIES.****TINCTURE.**

Sure Cure for Colds, Consumption, Bronchitis, Pleurisy and all Throat and Chest Diseases.

SPECIAL FEMALE TINCTURE.

Safe in all conditions.

PILLS.

For Indigestion, Constipations, and all Liver and Bowel Disorders.

STOMACHIC.

Cures Flatulence, Heartburn, and all Kidney and Heart Troubles.

LADY HALL writes:—"I have been taking your Alofas Tincture for a severe cold; it has acted like a charm."

Rev. W. C. MOUNSEY, late senior curate of Bedminster, writes:—"I have much pleasure in saying that your Remedies have proved very beneficial to the poor of our large parish."

Rev. WILLIAM DAVIES, senior curate of St. Paul's, Bedminster, writes:—"I thank you very sincerely for so kindly and so freely giving your oils and medicines to the persons I have recommended. I have to-day made personal inquiries from a number of them, and the testimony is unanimous that they have been benefited by your treatment."

Mrs. STEPHENS, 13, Shaftesbury Terrace, Ashley Road, Bristol, writes:—"5th November, 1891. After years of suffering, and after exhausting my credulity in medicine, I was persuaded to try your ALOFAS FEMALE TINCTURE, and simply as an act of justice to yourselves, I am pleased to say that I have never had cause to be so grateful to any remedy as yours for benefits derived, which I can only describe as marvellous. It gives me pleasure at all times to recommend your medicine."

Send post card for the Alofas Guide to Health and Almanack, with descriptive list of Remedies, forwarded post free.

The ALOFAS Remedies, price 1s. 1d., 2s. 9d., and 4s. 6d. each Sold by all Chemists, or post free from

THE ALOFAS COMPANY,
20, NEW OXFORD STREET, LONDON, W.C.

Manager, **D. YOUNGER**,

(Author of "The Magnetic and Botanic Family Physician.")

Agent for Manchester—Mrs. WALLIS, 73a, Corporation Street

ORIGINALLY ESTABLISHED, 1893.

MRS. J. J. MORSE'S HOTEL,
AND
SPIRITUALISTS' HEADQUARTERS,
FLORENCE HOUSE,
26, Osnaburgh St., Euston Rd., London, N.W.
A HOME FROM HOME.

LETTERS AND TELEGRAMS PROMPTLY ATTENDED TO
FULL TARIFF SENT POST FREE.

The Only Spiritualists' Hotel in London.

On Saturday, January 5, 1895,

THE FIFTH ANNUAL

**NEW YEAR'S NUMBER
OF
THE LYCEUM BANNER.**

Will be issued, accompanied by the Fifth Annual

Lyceum Banner Almanac and Spiritualist Calendar for 1895.

ARTICLES BY WELL-KNOWN SPIRITUALIST AND
LYCEUM WORKERS.

THE PRINCIPAL CONTENTS WILL INCLUDE

THE ADVENTURES OF PRINCE TRUEHEART. First Chapter of a new Serial, by Alfred Kitson.

A MEMORIAL SKETCH: LUTHER COLBY, Esq., Late Editor of the oldest Spiritualist Journal in the world.

RIGHTED BY THE DEAD. A Thrilling Story by the Editor.

UNFULFILLED RESOLVES, by J. B. Longstaff.

THE STORY OF ÆNEAS (Illustrated). By Janet Montgomery Morris.

THE MUSLIN DRESS, by Irene Smallwood.

THE TREE'S STORY—A New Action Song for the Little Ones.

DEAD GODS AND LIVING MEN, by Hudson Tuttle.

"ECCE HOMO," by Lizzie Doten.

IN THE TOE OF PATSY'S STOCKING—Selected.

AN ADOPTED CHILD—Illustrated.

KITTY'S VISIT TO FAIRY-LAND.

Puzzles for the Puzzleites. Poems for the Poetical. Pictures, Jokes and Wise Sayings.

With a multitude of other articles, pictures, and scraps too numerous to mention, and which will require nearly two extra pages of reading space to contain them.

A Large Sheet Almanac

(PRINTED IN TWO COLOURS)

WILL BE GIVEN FREE TO EVERY PURCHASER!

In addition to the information concerning Spiritualist and other events, during the past year, the Almanac will contain a beautiful

Picture of the Homestead and Splendid Half-tone Portrait of

LUTHER COLBY, Esq.,

The lately-departed Editor of the **BANNER OF LIGHT**, of Boston, U.S.A., the oldest Spiritualist Journal in the World.

The Almanac will be larger, better, and more complete than ever before. But, in spite of the determination of the Editors to make the above issue of the **BANNER** with its Almanac the biggest and the best, there will be

NO ADVANCE IN PRICES.**ADVERTISEMENTS.**

It has been decided to print a choice selection of Advertisements upon the Almanac. The advertisers will be arranged under the heads of—"A Medium's Directory," "A Trade and Business Directory," and "A Boarding House and Hydro. Directory." Rates can be had on applications.

A free copy of the New Year's Number and the Almanac will be sent to every Advertiser.

PRICE ONE PENNY. BY POST, TWOPENCE.
ORDER AT ONCE.

SEND ALL ORDERS AND REMITTANCES TO

J. J. MORSE, 26, Osnaburgh Street, Euston Road, London, N.W.